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The Review of Religions

Edited by MIRZA BASHIR AHMAD, (Qadian,)

and
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JANUARY, 1931.

No. 1.

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(London), Barrister-at-Law.

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THE LONDON MOSQUE.

63, Melrose Road, Southfields, London, S.W. 18

The Ahmadiyya Movement.

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirad-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:—

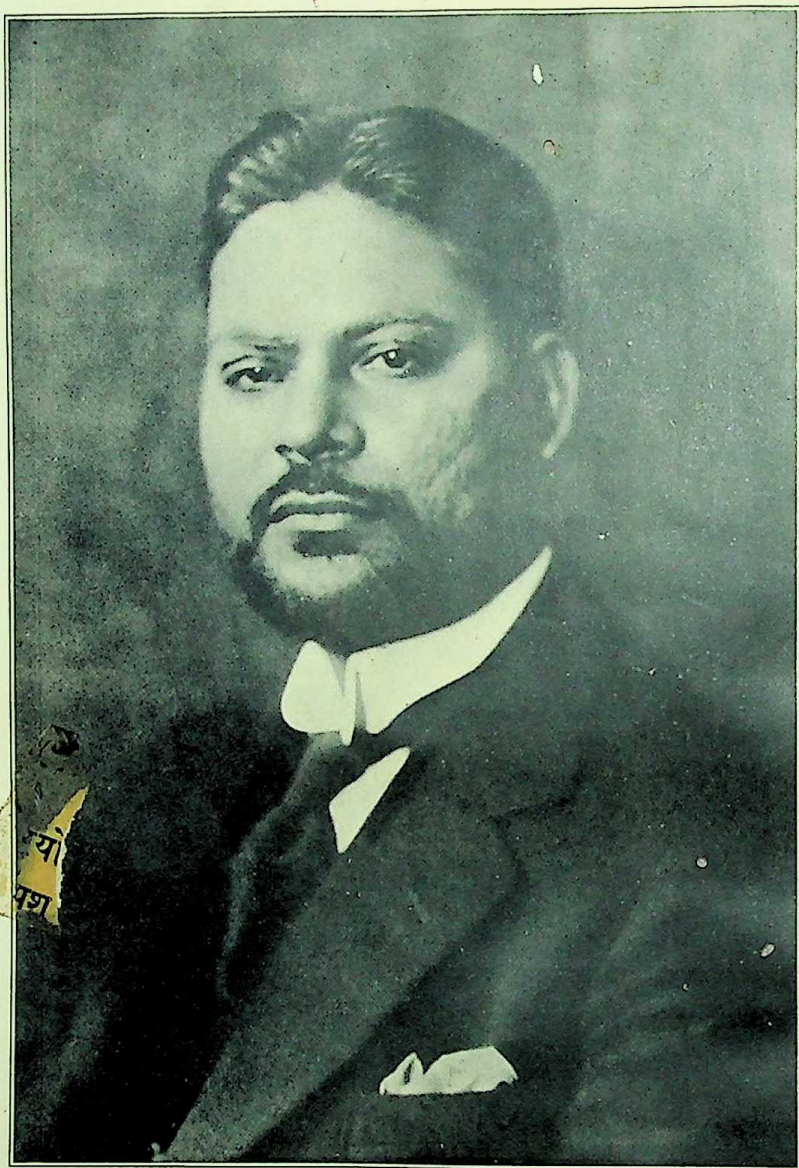
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- (9) MAULVI RAHMAT ALI,
c/o Daved Kampoeng,
Djawa, Padang, S.W.C.

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**CHOWDHRI ZAFRULLA KHAN, B.A., LL.B. (LONDON).
BARRISTER-AT-LAW.**

DELEGATE TO THE INDIAN ROUND TABLE CONFERENCE, WHO
GAVE A SERIES OF VALUABLE RELIGIOUS TALKS ON SEVERAL
SUNDAY GATHERINGS AT THE LONDON MOSQUE.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

ISLAM AND RELIGIOUS EXPERIENCE

PROF. MUHAMMAD ASLAM, B.A. (CANTAB.).

At the present time it is being asserted by many theologians and at least by one important philosopher—Dr. C. D. Broad—that religious experience should be treated in the same way as ordinary sensuous experience in arriving at any final view of the character of the universe. It is, we are told, by excluding the experiences claimed and reported by religious personalities that we come to have a naturalistic, godless picture of the universe; if we took religious experiences into consideration the picture of the universe would quite possibly approximate to that presented in common by the various religious teachers.

The position, I think, is quite sound. Not only is religious experience worthy of being incorporated in any view of the world; in practice it proves to be the only important ground for believing in the things with which religion is generally associated, and quite possibly the only source from which our certainty of conviction in these matters is to be derived.

Once, however, we acknowledge the value and importance of religious experience we bind ourselves to certain implications of it. And these also we must accept, if we accept the general validity of religious experience.

For instance, it will have to be granted that if such ex-

perience has been ever had and if it has ever been valid and worthy of consideration it has been so in the case of all those outstanding religious teachers, the traditions founded by whom still abide in the world. We have to grant that the Hebrew prophets, Jesus and the Holy Founder of Islam have had such experience as also the teachers prominent in the ancient history of India, Persia or China. Apparently they have all had the sort of experience we should regard as valid and worthy of consideration. And if we are to be true to reason we have in some sense to accept the truth of all of them or of none of them.

The latter alternative is impossible. Religious experience can be shown to be as veridical as any other type of experience, and it would be as silly to reject its testimony about the nature of the spiritual world as to reject the testimony of our senses about the nature of the physical world. The former alternative, *viz.*, to accept the claims of all of the outstanding religious teachers that history has held up to our reverence is not without its own difficulties.

A Hindu, for instance, accepts the teaching of Rama and Krishna as divine. The determinate character of this teaching as understood to-day is such that to fit it in with the teaching of the Bible or of the Quran would be impossible without suffering an inconsistency. You cannot hold to all of them at one and the same time. A Jew puts his faith in the Old Testament teachers, but he could not reconcile his interpretation of their teaching with the teaching of the New Testament supposing he chose to accept both what is in the Old and in the New Testaments, much less could he reconcile the popular interpretation of his scriptures with the teaching of the Quran. A Christian, again, would find it impossible to fit in the accepted interpretation of the Gospels with the obvious teaching of the Quran. What, then, is a Hindu, a Jew, or a Christian going to do about it? He—each one of them—has to accept *all* of the historical teachers of religion or *none*. To accept none is impossible, to accept all is inconsistent and productive of a contradiction in terms.

None of the modern theologians have considered the fact that if they are going to argue from religious experience any view about things of the spirit, they are going to land themselves into trouble.

Whatever account the followers of a particular religious tradition are able to give of traditions founded before their own, they can never settle up with traditions founded subsequently to their own, unless they accept the essential truth

of them; and the acceptance of their essential truth would amount to a surrender of their own traditions, not of their original validity though, but only of the determinate interpretations which have been since put upon them. This being the case, the relatively religious traditions would in so far be nearer the truth and the relatively earlier traditions would in so far be further away from the truth. A Hindu who believes that the Divine expressed itself through Rama or Krishna has to admit that such expression also and relatively more recently took place in the teaching of the Hebrew Prophets. So has a Jew to admit that if the Divine expressed itself through Moses and the other Israelite teachers, such expression also and with greater historicity took place in the personality and teaching of Jesus. And so has a Christian to admit that if Divine purpose was revealed through Old Testament teachers and subsequently through Jesus, the revelation of this purpose did as validly, and in fact more recently and with still greater historicity, take place in the advent and teaching of the Holy Founder of Islam.

Whatever, therefore, our method of reconciling the determinate disagreements in the popular presentations of religious formulations traced to different historical teachers, we are liable to go further away from the truth if we stop short of the historically later religious traditions, and conversely are likely to be nearer the truth if we include in our profession and loyalty these later traditions.

The upshot of this argument is that the only possible way of doing justice to all the accumulated religious experience of the human race is by accepting the latest historical tradition which is grounded on such experience, *viz.*, Islam. Whether by accepting Islam we are, in fact, enabled to express comprehensively the essence of the religious experience of mankind is another matter and something to be inquired into. But there is no doubt that if we can at all do justice to the entire mass of religious traditions founded at different times in history, it is by accepting the one which not only has at least as much title to validity as any other, but is also one in and through which the most recent expression of divine purpose has taken place.

Does Islam, in fact, reconcile the disagreements without destroying the original validity of the historical traditions of religious culture? The answer is, Yes. Islam categorically holds such traditions to be divinely inspired, and in respect of their fundamental validity it does not discriminate between one and another of them; they are all on the same level.

THE KINGDOM OF GOD.

(T. K. LYE).

If one reflects on the first verse of the first chapter of the Holy Quran, one would find that the Kingdom of God and all other kinds of kingdoms belong to Almighty God, Who alone has the power to give them to whomsoever He pleaseth. What is called the Kingdom of God is the kingdom which God entrusts only to His elected righteous servants to establish on this earth.

In Sura Fatiha the first verse declares, "Alhamdu lillāhi rabbil alamin," i.e., "All praise belongs to Allah, Lord of the worlds." The words "rabbil alamin" signify not only this earth and all heavenly bodies, but also the different planes of existence, viz., the mineral, the vegetable, the animal, and the spiritual kingdoms; and then among mankind the different generations and nationalities. God is thus the Creator of both matter and soul.

By these two words any man can easily understand that the Kingdom of God has already been established on this earth by Prophet Muhammed (may peace and blessings of God be upon him), because Sura Fatiha was revealed through him. It was through him Almighty God sent the Holy Quran expressing His Will, and it was through him Almighty God perfected His religion, and named as "Islam," that is complete acceptance and resignation of the will of God, or in other words the "Kingdom of God."

Against this plain and simple teaching with regard to the Kingdom of God, from the Bible we learn that the Kingdom of God belongs solely to Jesus, and that when he makes his Second Advent he would bring it with him, and, with his elect, reign the whole universe. A description of this wonderful kingdom, as given in the Bible, is not only ridiculous, but shows itself to be the outcome of superstitious and pagan beliefs.

In fact, what is named as Christianity is founded to no small extent on pagan beliefs, and not on the teachings and belief of Jesus Christ. Leaving the stories connected with the life of Jesus from his birth to his ministry, we find that many of the events recorded in the Bible as having actually occurred are nothing but pagan mythology, with which Jesus or his teaching had nothing to do.

The very story of the Crucifixion seems to be derived from the earlier account of the death of a certain Jesus ben

Pundira who was slain and hanged on a tree on the eve of the Passover, in the reign of Alexander Jannasur, who lived about a hundred years B.C. This Jesus is mentioned in Talmud.

Mr. Weigall says: "There is evidence, it is suggested, of the cult of a sun-god called Joshua or Jesus in primitive times, whose twelve disciples were the twelve signs of the Zodiac; and just as Jesus Christ with his twelve apostles came to Jerusalem to eat the Paschal lamb, so Joshua crossed the Jordan with his twelve helpers and offered that lamb on the other side, and so the Greek Jason (an identical name with Josephus) with his twelve retainers went in search of the golden fleece of the lamb." ("Paganism in Christianity," p. 25).

Now when we look to the events narrated by the writers of the Gospels ascribed to Matthew, Mark, Luke and John, and also to Paul's Epistle, with regard to the Crucifixion, we find that the whole account was an invention drawn from the writers' knowledge of pagan sacrificial procedure. The death by crucifixion on the eve of the Passover with two other victims on either side, after dressing up in royal robes, which took place after the release of a prisoner called Barabbas; the proposal to break the victims' legs and piercing of the side with a lance were features so well known in the rites of human sacrifice. This clearly shows that the writers of the Gospels were acquainted and, which is not unlikely, perhaps impressed with these pagan rites, and so painted Jesus Christ in the same colours, making a similar story in his name, until it was brought up before the Council of Bishops held at Nice and accepted as the "Faith" of those who received Baptism in the hands of Church Fathers, by muttering "in the name of the Father, Son and Holy Ghost." This, too, is paganism.

Indeed, what a sad thing to hear and learn that the life of a true prophet of God, who appeared to give the glad tidings of the approach of the Kingdom of God, was heaped with events annually celebrated in the death and resurrection of the pagan god Tammuz.

Mr. Weigall says: "Now one of the earliest seats of Christianity was Antioch, but in that city there was celebrated each year the death and resurrection of the god Tammuz or Adonis, the latter name meaning simply 'the lord.' This faith had already exerted its influence on Jewish thought, and, indeed, the prophet Ezekiel had found it neces-

sary to scold the women of Jerusalem for weeping for the dead Tammuz at the very gate of the Temple; while, in the end, the place at Bethlehem selected by the early Christians as the scene of the birth of Jesus (for want of any knowledge as to where the event had really occurred) was none other than an early shrine of this pagan god, as St. Jerome was horrified to discover.

"This god was believed to have suffered a cruel death, to have descended into hell or hades, to have risen again, and to have ascended into heaven; and at his festival, as held in various lands, his death was bewailed, an effigy of his dead body was prepared for burial by being washed with water and anointed, and, on the next day, his resurrection was commemorated with great rejoicings, the very words, "The Lord is risen," probably being used. The celebration of his ascension in the sight of his worshippers was the final act of the festival." ("Paganism in Christianity," p. 110).

When the foundation of Christianity is laid up on paganism, how can one believe the Kingdom of God could come into existence through it? Paganism, the more its influence, can produce only pagan beliefs under a different light and nothing else.

The Kingdom of God must come into existence only from the religion of God. This religion is called Islam, which was perfected and sent through the Holy Prophet Muhammed (may peace and blessings of God be upon him). With his appearance all the false gods were destroyed and the Kingdom of God established on earth. Those who entered therein acquired perfect "Peace" through strong inward faith and perfect submission to the Almighty Creator, and not by outward ostentatious practices and rituals.

I conclude this short article with a hymn, which is said to have been sung by the angels:—

"Glory to God in the highest,
And on earth peace,
Goodwill toward men." (Luke ii : 14).

This famous angelic anthem, known as "Gloria in Excelsis Deo," and sung in all the sacerdotal churches during their celebration of the sacraments, deserves consideration.

"Peace upon earth" was no other than the entire submission to the religion of God known as "Islam," on which is founded the Kingdom of God.

THE TRUTH ABOUT THE BEGINNING OF DISSENSIONS IN ISLAM—IV.

By S. NIAZ.

The third instalment of this series ended with a discussion concerning the letter which, the insurgents alleged, Hazrat Usman had secretly tried to send to the Governor of Egypt, in violation of the understanding which had previously been arrived at between them and the Khalifa. As, after this understanding, the rebels had confessed themselves to have been completely satisfied with the way the Khalifa had listened to their grievances, even to the length of recalling the governor of Egypt at their request, this letter, if really sent by the Khalifa, is the only factor which can provide the extreme measures the rebels subsequently adopted, with any semblance of a justification. But, judging from the strange manner in which it is claimed to have been intercepted; judging from the nature of its contents; and above all, judging from the long list of falsifications, lying, deceit and forgeries which stand to the credit of those who claim to have intercepted it, this letter is, on the very face of it, a clear forgery. On the strength of this forgery, however, the rebels turned back and swooped down upon Medina so unexpectedly that the city was caught in a state of utter defencelessness. So complete was the surprise that before anyone was aware as to what was happening, the whole city was at the mercy of the rebels, with the important controls secure in their hands. On the one hand they now began to press the Khalifa to abdicate, and on the other, by means of their excesses upon the citizens of Medina, they kept reminding those helpless people what sort of masters they had to reckon with, lest they should try to succour the Khalifa. The inhabitants of the town were forbidden to assemble anywhere at any time, except in the Mosque at the time of the five daily prayers. But here also the rebels took care not to allow the people any chance for conference or concerted action: immediately before the worshippers began to arrive the insurgents would disperse themselves in the Mosque in such a way as automatically to split up the assembled devotees into small groups, with the rebels intervening at every point, thus keeping them effectually isolated from each other. Even in these days of uncertainty and danger Hazrat Usman came to the Mosque regularly to lead the faithful in

prayer, a duty of the Khalifa with which the rebels had not so far tried to interfere.

This state of affairs continued until the first Friday (the Muslim Sabbath) after the occupation of Medina by the rebels, came round. At the end of the service Hazrat Usman addressed the rebels, trying to make them realise the enormity of their sin in perpetrating such a monstrous outrage and, as an incontrovertible argument showing that right was not on their side, referred to a prophecy of the Holy Prophet which foretold that an army will one day pitch its camp at Zulmarvah and Zakhshab, saying that the composition and aims of this army as revealed to the Holy Prophet were such that he had cursed them in the words of the prophecy. This prophecy was well known among the companions of the Holy Prophet and the inhabitants of Medina. During their previous visit the rebels had tried to draw Hazrat Ali into the conspiracy, but Hazrat Ali had spurned them off by telling them that the verdict of the Holy Prophet contained in this prophecy proclaimed their wickedness in clear and unambiguous words. Another companion of the Holy Prophet, Muhammad bin Muslimah by name, now stood up and bore witness to the fact that he also had heard this prophecy from the Holy Prophet. This new development seriously alarmed the rebel leaders: a large number of their adherents were men who were the victims of clever machination and had followed the conspirators into the field under the delusion that they were serving a righteous cause. The leaders of the conspiracy saw at once that, whereas they had nothing to fear from a reference being made to the prophecy by Hazrat Usman, whose word they knew would have no weight with their followers, on account of their blind prejudice against him, the impartial testimony of the companions of the Holy Prophet on this question might lead to a serious dwindling away of their followers. Realising the gravity of the danger, the rebel leaders acted promptly. Hakeem bin Jabillah, the marauder, who, as has been mentioned earlier, was one of the oldest members of the anarchist party, having been won over by Ibnus Sauda as an active agent soon after his conviction for robbery with violence, silenced Muhammad bin Muslimah and forced him to sit down. The famous Zaid, who had been commissioned to undertake the sacred trust of the collection of the Holy Quran, rose to his feet to give his testimony. He also was denied a hearing and forced to sit down. The rebels now

saw that their only chance lay in creating a general disturbance in the Mosque. One of them reached out and, snatching the walking-stick which the Khalifa was holding, snapped it across his knees. This stick, among the Muslims, was looked upon in much the same way as is a sovereign's sceptre in secular states; it was virtually regarded to be the symbol of the institution of Khilafat. It had originally belonged to the Holy Prophet, and after his death had passed to his successors. It was thus a very precious and sacred relic. Materialism, at the present day, holds undisputed sway in Europe: but the importance which attaches to the monuments and relics of national heroes in the eyes of free-thinking and democratic European nations is so great that these things are treasured and preserved with the greatest reverence and care. Yet these people, who claimed to be striving in a righteous cause and professed to be ardent followers and lovers of Islam, treated a sacred relic of the Holy Prophet and the symbol of the religious institution of Khilafat with such manifest and wanton disrespect and meaningless vandalism. This fact is another link in the chain of evidence which conclusively proves that their zeal for Islam, by which they professed to be actuated, was, in reality, no more than a convenient mask which the rebels had adopted.

Not satisfied with what they had done already, they now proceeded to vent their evil nature in an even more shameless way. Places dedicated to the worship of God are regarded as sacred by all creeds and civilizations. To a Muslim a mosque is particularly sacred: it is the "house of God." And this Mosque in Medina was regarded to be doubly sacred, as it had been built by the Holy Prophet himself. The injunctions of the Holy Quran are very clear and emphatic that no one should be denied access to places of worship. Yet the rebels, on this occasion, did not scruple to rain down stones upon the assembled devotees, thus forcing them to disperse. Such a perfect hail of missiles was aimed at the Khalifa himself that he at last fell off unconscious from the pulpit and had to be carried home.

These incidents are significant of the love which the rebels had in their hearts for Islam and the pillars and the principles upon which that faith rested. They also serve to illustrate those high standards of morality which the insurgents aimed at enforcing. Who will say, in the face of such testimony, that these fiends had any connection with

the saintly companions of the Holy Prophet, or that they had been forced on to this path by any irregularities of Hazrat Usman and their devotion to the cause of Islam which they could not bear to see being disgraced? There is very little need for further comment: their actions speak for themselves. These people appear to have been far from being Muslims; they had no inclination or aptitude for religion or piety; they had as little taste for things of the spirit; and they had no special affection for anything or anyone. All that they cared for were their selfish secret desires, and in order to satisfy these they were prepared to go to the length of upsetting and destroying the peace of the realm.

This incident opened the eyes of the inhabitants of Medina still more to the true character of the rebels. Although the companions of the Holy Prophet were absolutely helpless, still this distressing state of affairs was so unbearable for them, that some of them decided to take the field, even though they realised full well that the odds against them were overwhelming. That half a dozen or so of men should deliberately decide to take the field against an army of two or three thousand strong, under such obvious disadvantages, may seem incomprehensible to those who depend solely on material means for success, who are actuated in their actions by material considerations alone, and who are incapable of understanding the depth of those feelings which the Companions entertained in their hearts for Islam. They had often before risked their all for its dear sake, and they did not hesitate when this occasion seemed to demand the same supreme sacrifice once more. Among those who decided upon this desperate course were the following: Sa'd bin Mālik, Abu Huraira, Zaid bin Sāmat, Hazrat Imam Hasan.

When Hazrat Usman heard of this perilous resolve which some of the companions had formed, he sent word to them ordering them to desist. In this way the battle between a handful of men on one side and an army of two to three thousand on the other—a battle which from its unique nature would have been a memorable battle indeed—did not take place. But the resolve further proves that the companions, far from taking part in the rising, felt most indignant against the rebels. The names of Hazrat Abu Huraira and Imam Hassan, who were included in this desperate band, deserve a brief notice. Hazrat Abu Huraira was not a soldier

and had born no conspicuous part in the wars so far. And Imam Hassan, though he was the son of a redoubtable warrior, was still of such a peace-loving disposition as to be called a prince of peace according to a prophecy of the Holy Prophet. That even these two men should have taken up arms on this occasion shows how strong the feeling must have been among the companions against the rebels.

The only three inhabitants of Medina who were involved in this conspiracy were Muhammad bin Abu Bakr, Muhammad bin Huzaifa and Ammar bin Yasir. The first two cannot be counted among the companions, as they were no more than infants when the Holy Prophet passed away. About Muhammad bin Abu Bakr historians agree that, as everyone showed special consideration for him on account of his father, this shallow youth fell a prey to self-conceit. At the time of the death of the Holy Prophet he was an infant at the breast of his mother. His father died when he was only three, and he was in this way deprived of this wholesome influence.*

Muhammad bin Huzaifa was an orphan boy whose father had been killed in the battle of Yamamah. He had been brought up by Hazrat Usman. When Usman became Khalifa, Muhammed asked to be appointed to some office for which the Khalifa did not think him to be fit. In consequent discontent and dissatisfaction he asked Hazrat Usman to allow him to go abroad. He went to Egypt, and there became an easy dupe of Ibni Saba.† When the Egyptian insurgents set forth for Medina, Muhammed bin Huzaifa also came with them. But after travelling a short distance he turned back and, during these days, was still absent from Medina.

The third person was Ammār bin Yāsir. The circumstances which led to his getting entangled in the snares of the conspirators have been discussed already. After Ibnus Sauda had succeeded in turning Ammar against the governor of Egypt he attempted to prejudice him against Hazrat Usman as well—an aim in which he succeeded to some extent. But Ammar never deliberately joined hands with the rebels. Although he was present in Medina during these troubled days, yet he carefully kept aloof from the doings of the rebels, in which he bore no part.

*See *Tareekh in Sageer Bokharee*, pages 18 and 42, and *Tahzeeb ul Tahzeeb ul Tahzeeb*, vol. ix., page 181.

† *Istee'ab*, Vol. I., page 240, and *As'abah*, page 256, and *Tabree*, page 3029.

With the exception of these three men, everyone else in Medina, far from being in sympathy with them, hated and cursed the rebels. But, being complete masters of the situation, they little cared what the people thought of them. For twenty days they brought every kind of pressure to bear upon the Khalifa to make him abdicate. But Hazrat Usman remained firm and defiantly replied that he would never be the man to divest himself of the sacred mantle which had been placed upon his shoulders by God, or to leave the followers of the Holy Prophet to the tender mercies of unscrupulous adventurers.* Not only that; he even continued his efforts to dissuade the rebels from pursuing their folly any further. "To-day," he said, "these men are thirsting for my blood and their hearts are so set upon rebellion: but when I will be gone they will wish that each day of my life had lengthened into an year, as tribulation upon tribulation would follow after my death, rights would be trampled upon, and blood flow in streams, until the climax be reached in a revolution." These prophetic words of the Khalifa were literally fulfilled very soon after his assassination: during the wars which followed the institution of Khilafat was transformed into secular sovereignty and under the Umayyid rulers the seditionists reaped all they had sown, until, under the stern discipline, they forgot all their vile tricks.

At the end of twenty days the rebels realised that time was slipping by; that they should act quickly, lest help should arrive from the provinces and they should have to answer for their misdeeds. They now forbade the Khalifa from leaving his house and ordered that no provisions of any kind should be allowed to be sent in, so that, brought to bay in this way, he should accept their demands and abdicate.

The government of Medina was now in the hands of the rebels. Ghafiqee, the military leader of the Egyptian faction of rebels, had been elected to the chief command by common consent, and Ashtar and Hakeem bin Jabillah, the two chiefs at the head of the Koofian and Basrian sections, were serving under him. This further proves that the real leaders of this movement were the Egyptians, among whom Ibnus Sauda had gone to work personally. Ghafiqee himself led the prayers in the mosque of the Prophet, and the companions were reduced either to remain confined to their

* Tabree, London edition, page 2990.

homes or to say their prayers with the rebel leader as their Imam.

Until the time when the insurgents decided to besiege the Khalifa in his house they had not interfered very much with the inhabitants of Medina. But with the hardening of their attitude towards the Khalifa, their excesses upon the helpless and innocent citizens also began to increase. When the household of the Khalifa was deprived even of its supply of water, Hazrat Usman communicated with Hazrat Ali, Hazrat Zubair and Hazrat Talha and the wives of the Holy Prophet, and acquainted them with this state of affairs. Hazrat Ali was the first to respond to this call for help. He remonstrated with the rebels, telling them that their behaviour was neither the behaviour of Muslims nor that of infidels; that even the unbelieving Romans and Persians, when they imprisoned anyone, did not deny him food and drink. But his intercession had no effect upon the rebels, who flatly refused to listen to him. It must be noted here that Hazrat Ali was the very person whom the Egyptians believed to be the Wasee of the Holy Prophet and for the restitution of whose rights the insurgents claimed to be fighting. Their refusal to be amenable even to his influence, shows clearly that the supposed injustice to him had been caught upon by the rebel leaders merely to work up the feelings of ignorant people, and that beyond this they had no consideration or respect even for this great man or the rest of the near relatives of the Holy Prophet, as becomes clear from another incident as well.

From among the wives of the Holy Prophet, Ummi Habeeba was the first to come to the Khalifa's help. She was riding a mule and had brought a leather water-bottle with her. Besides bringing water to the thirsty household of the Khalifa, she also had another object in view. Wills and bequests affecting the orphans and widows of Banoo Umayya were in the custody of Hazrat Usman and, getting alarmed at the extreme action on the part of the rebels, she feared lest something might happen to him and the said widows and orphans suffer on account of the wills getting lost or destroyed. The second object of her visit was to safeguard against this danger by making these wills secure. The rebel guard at the door of the Khalifa's house, however, forbade her entry. Some citizens of Medina who happened to be near the scene told them that the lady was Ummul Momineen Ummi Habeeba, the wife of the Holy

Prophet, but the rebels paid no heed to it and began to lash the mule in order to drive it away. Hazrat Ummi Habeeba told them about the wills and how important it was that she should take steps with respect to them. But all this fell on deaf ears. Bold and determined, the insurgents had the impudence to say that she was lying, and cut the saddle girths of the mule. The saddle toppled down and Ummul Momineen, too, would have fallen and possibly might have been trampled to death if it had not been for the bystanders, who, regardless of personal risk, flew to her help and escorted her safely to her house.

In spite of the claims of the rebels to being the zealous followers of Islam and the champions of its cause, this was the consideration which they showed to Hazrat Ummul Momineen Ummi Habeeba, a beloved wife of their Holy Prophet. Hazrat Ummi Habeeba was a daughter of one of the most prominent of Meccan chiefs—one who had enjoyed, virtually, the position of a king in Mecca. Her father once came to Medina on an important diplomatic mission, and on this occasion went to pay a visit to his daughter. While with her he happened to sit down upon the bed of the Holy Prophet. But the zealous Muslim woman in Hazrat Ummi Habeeba could not tolerate the bed-sheet to be under her idolatrous father, and she dragged it from underneath him. With this action of hers, which shows such a commendable superabundance of reverence for the things hallowed and made sacred by being in the possession of the Holy Prophet, contrast the irreverence, amounting to irreligiousness, of the action of the rebels in treating the sacred person of a wife of the Holy Prophet with such despicable impudence. Hazrat Usman was in reality the guardian of the orphans and widows of the Banoo Umayya tribe,* and what Hazrat Ummi Habeeba said to the rebels regarding the wills and bequests affecting these was really true. Yet the rebels, who claimed to be such zealous followers of the Holy Prophet, called his wife a liar, even though she was speaking the truth. The fact was, on the contrary, that they themselves were the liars, they themselves were the transgressors, and that their villainy had begun to overstep even the bounds of common decency.

When news concerning this incident spread in Medina the people were struck aghast at its monstrosity. Soon after this fresh indication of the intention of the rebels and the

* See Tabree, London edition, page 3029.

dangerous lengths to which they were prepared to go, Hazrat 'Aisha decided to leave Medina and to start on the annual pilgrimage to Mecca, the time for which had by this time arrived. When she began to prepare for the journey some people approached her with the request that she should stay on in Medina, as her presence, they thought, might act as a check upon the rebels. Hazrat 'Aisha replied that, after what had happened, there remained no means of protection upon which she could rely, and that, her honour being the honour of the Holy Prophet himself, she did not deem it safe to run any risk. Before leaving Medina, however, she took a step which, had it succeeded, might have had some wholesome effect upon the situation. She asked her brother Muhammed bin Abu Bakr, who was in the conspiracy, to accompany her. He refused to do so, and Hazrat 'Aisha, powerless to do anything more, started on the journey.

After the departure of Hazrat 'Aisha and after some other people also, who could manage to go, had gone, the rest of the inhabitants of Medina, with the exception of a few prominent companions, confined themselves to their houses, as it was not safe to stir out. This state of affairs and the continued obduracy of the rebels at last forced Hazrat Usman to realise that these wicked people would not listen to reason and that no hope could any longer be retained of their good sense prevailing at last. He therefore despatched a letter to the provincial governors, of which the following was the sense and purport :—

“ After the death of Hazrat Abu Bakr and Hazrat Umar, without any desire on my part, I was included among those men who, after consultation among themselves, were to choose likely names and to submit them to the Muslims to elect their next Khalifa out of. Then, still without any desire on my part, or even as much as asking me first, I was elected Khalifa by common consent, and ever since I have been doing my honest best to discharge my duties faithfully. I have done all that the former Khalifas used to do and I have started no Bid'at (innovation) of any kind. But the seeds of sin were sown in the hearts of some people and evil took root in their natures and they began to plot and conspire against me. What they hid in their hearts was very different from what they gave out to be their aims, and they began to accuse me of things of which, if they are objectionable at all, the previous Khalifas stand equally guilty. Yet, knowing everything, I kept quiet; but these people took un-

due and cowardly advantage of my mercy and increased in their seditious activities, until they have culminated in an open attack upon the Capital of the Empire. Such being the state of affairs, I call upon you to take necessary steps and send what help you can."

A few days after this Hazrat Usman despatched another letter to Mecca, addressed to the pilgrims assembled there. The substance of this letter was as follows:—

"I call you towards God and recall to your mind the blessings which He has showered upon you. Some people, who are bent upon mischief, are destroying the peace of the realm and are busy in creating dissensions in Islam. These people have never paused to consider that the Khalifa is raised to his sacred office, not by man, but by the Almighty God Himself, as is expressly mentioned in the Holy Quran, which says, 'God has promised those of you who believe and do righteous deeds that He will make them Khalifas on this earth.' They have not appreciated the value of unity, although God hath said, 'Hold fast to the rope of God, ye all.' Without checking the information they received they have accepted the accusations which have been circulated against me, although the Holy Quran plainly enjoins upon Muslims not to accept any rumours that may be circulated, but to expose their source, so that their proper and true value may be put upon them. They have not respected the covenants which they had entered into with me when they accepted me as their Khalifa, although Almighty God says to the Holy Prophet, whose successor and representative I have the honour to be, 'Those who take bai'at at your hands (enter into a covenant with you) take bai'at with God Himself.' No nation, as you must all be aware, can make any progress unless it has got a chief at its head to look after its affairs. Without a leader the interest of the nation would suffer an irreparable blow and end in ruination. It is plain that these people are aiming at the destruction of Islam and that this unholy aim is the goal of all their endeavours. I accepted their demands up to the farthest limit consistent with the dignity and the duties of my office, and changed the governors with whom they were dissatisfied. But they have persisted in sedition and now demand that I should let all such persons who have been punished for any crime (according to their point of view unjustly) avenge themselves upon me; that failing this, I should abdicate from my office and that, if I do not do either, they would appeal to all those of their friends who hold similar views and call upon them to refuse

to submit to my authority. Their first point, on the very face of it, is a preposterous demand. Even if it is admitted that my verdict in some of these cases was not right, their demand still remains unthinkable in its unreasonableness, as it is against all the canons of political science and opposed to all those principles upon which governments and constitutions are built. Who can say, moreover, about the two earlier Khalifas, that they never committed any such error of judgment? When no such demand was ever made from them, does it not become plain that this is only a clever plan which they have adopted in order to put me out of their way? With respect to their second demand, all that I say is that, even if they tear me limb from limb, cut me to pieces, or tear away the living flesh from my bones with pincers, I would rather submit myself to these inconceivable tortures than for a moment think of divesting myself of the responsibility for which I am answerable before God. That leaves only the third point, which is in the form of a threat, but I am not responsible to God for what they are doing or intend to do. If they have set their hearts upon doing a thing which is as plainly against the laws of God and of Islam as calling upon people to rebel against the Khalifa, they may do so by all means. I had exerted no pressure upon them when they accepted me as Khalifa and took bai'at (solemn oaths of allegiance) to submit to my authority. Now that they want to go back on their word and wish to break this promise, all that I will say is, that the course which they contemplate is far from being commendable in my eyes and that it is not, in the least, acceptable or pleasing in the sight of God either."

As the time for Hajj was now approaching near, and as people from all the four corners of the Muslim world were assembling at Mecca, Hazrat Usman, in order to counteract the poison which the rebels might try to spread among them, appointed Hazrat Abdullah bin Abbas as the head of the pilgrim caravan from Medina, and instructed him to leave for Mecca. Although Hazrat Ibn Abbas said that he preferred fighting against the rebels to going on pilgrimage, still Hazrat Usman pressed him to go, so that, on the one hand, he might be able to expose the seditious propaganda and, on the other, might get what help was available from that quarter. As soon as the rebels came to know about these letters their attitude became still more defiant and provoking, and they began to search for some excuse that might give

them some ground for ending the situation by assassinating the Khalifa. But their efforts on these lines all proved in vain, as Hazrat Usman was too careful to give them the opening which they desired. Thwarted in this way, they resorted to throwing stones in the Khalifa's house, hoping that, exasperated in this way, some member of the household might lose self-control and provide them with the necessary excuse to work their wicked will. Hazrat Usman, however, strictly forbade his household from doing any such thing. One day, when he found an opportune moment, he approached the outer wall of his house and said to the rebels that their quarrel was with him alone and with no other member of his household; that they should not throw stones like that, as, more often, they hit others as well. The rebels denied doing this. On being charged further with the offence, and on being asked as to who else could the trouble be due to if they were not at the back of it, they replied that the stones must have been rained down upon him by God. Hazrat Usman replied that they certainly lied in saying so, because most of the stones missed him and many hit others beside him, and that this could not have been so if the stones had been aimed by God.

Although the companions of the Holy Prophet were given no chance to assemble by the side of the Khalifa, still they were not negligent in their duty of defending the peace of the realm and the sacred person of the Khalifa. They had divided themselves into two sections. The one which consisted of men more or less advanced in years and men who, in some other respect, could hope to have some influence upon others, took upon themselves the task of trying to make the rebels realise their mistake. Those who did not command any such influence or those who were young busied themselves with the task of devising ways and means of keeping guard over the Khalifa and putting them into practice. Among those first mentioned, Hazrat Ali and Sa'd bin Waqqās, the conqueror of Persia, were the most conspicuous. Hazrat Ali was so absorbed in his efforts to save the situation and avert the terrible calamity that was impending that, during these days, he never thought of anything else: so much so that an eye-witness of these events, a man named Abdur Rahman, says that Hazrat Ali had withdrawn himself from all other occupations and spent day and night in his efforts to pacify the rebels and to lighten the trials and hardships borne by the Khalifa. Once some delay was caused in sending in water, and Hazrat Ali became very indignant

with Hazrat Talha, who was in charge of this duty, and did not rest until water was at last sent in.

Members of the second group, with great caution and care, coming in singly, each when he found an opportune moment, began to gather, in a small determined band, in the houses which stood in the immediate neighbourhood of the house of Hazrat Usman. Their desperate resolve was to face anything rather than leave Hazrat Usman without any defence at all. Besides the sons of Hazrat Ali, Hazrat Zubair and Hazrat Talha, a number of the companions themselves were included in this party. These brave men, with absolute disregard of their own lives, kept a constant watch and ward, day and night, upon the house of the Khalifa, and although they were far from being in strength and in a position to oppose the rebel army with any prospect of success, still, heedless of all personal risks in their anxiety for the safety of Hazrat Usman, they kept the rebels at arm's length from him. As it was against the interests of the rebels to assault the Khalifa or his defenders without some plausible excuse for such extreme measures, they were, in a way, forced to suffer the presence of these men in the neighbourhood and refrain from taking any too open and too stringent steps. The deep concern for the welfare of Islam which Hazrat Usman displayed during these dangerous days is a marvel from the point of view of his forbearance and powers of self-control. An army of three thousand rebels was besieging him in the capital of the empire, and there seemed no hope of deliverance. Even at such a critical and dangerous stage we find him trying to dissuade the handful of loyal defenders from risking their own lives in their attempts to defend his person, and saying to them that the quarrel of the rebels was with him alone and that they should not draw their wrath upon themselves. His eyes saw clearly into the future when Islam itself was to be exposed to a terrible danger on account of the evil machinations of seditionists, and when not only the outward political unity of the Islamic world was to be destroyed, but the spiritual bonds as well were to be strained and weakened. He knew that on that dark day the chances for the recovery of Islam from this blow would be greater in proportion to the number of the companions of the Holy Prophet alive at that time. Preferring to put the interests of Islam above all thoughts of personal safety, he did not wish that any of these valuable lives should be lost in any vain endeavours to save his own. He therefore constantly and persistently impressed

it upon the courageous band not to expose itself to the wrath of the rebels, so that this precious body of men, who had had the benefit of watching the living example of the Holy Prophet with their own eyes, and had benefited by it, may be saved, as far as possible, intact, to stand Islam in good stead when its cause was to be in dire need of their services. But in spite of this attitude of Hazrat Usman, such of the companions as could manage to get near the Khalifa's house did not, for a moment, neglect their duty of watching over his safety. If they remained secure, it was not because they did not expose themselves to danger, but because the rebels, so far, had not been in any hurry, because they had not, so far, deemed it advisable to lay hands on the Khalifa or his defenders without some sort of plausible excuse. As the days passed, however, the rebels began to be more and more pressed for time. Hazrat Usman's letter, which he had sent to the pilgrims assembled at Mecca, had been read out to them and had produced the result which was only to be expected. They decided with one voice that, as soon as the Hajj should be over, they should all start for Medina at once, there to read these miserable miscreants a needed lesson. This disquieting information was at once carried to the rebel camp by their agents, where it created no small amount of nervousness and fear.

The apprehensions of the rebels were doubled when still more disquieting news came from the provinces of Syria, Koofa and Basra. People in these parts were already waiting for instructions from the Khalifa, and the moment his letter was read in these provinces a strong feeling of indignation against the rebels ran through them like a jungle fire. Jihad was proclaimed against the insurgents, and popular feeling ran so high that not to take the field against the rebels was considered more culpable and unfortunate than missing the opportunities of one's whole life-time. Uqba bin Umar, Abdullah bin Abu Aufa, Hanzala bin Rabee'a were the most conspicuous in rousing the people of Koofa; Imrān bin Hassain, Anas bin Malik and Hasham bin Malik were those most conspicuous in Basrah; Abadah bin Samat and Abu Amamah in Syria, and Kharjah in Egypt. News soon reached the rebels that armies from all the four provinces were advancing upon Medina. Time now became the prime factor in the struggle. This time the rebels had gone too far to dream of finding safety in retreat. They saw clearly that their chance, if at all they had any, now lay in acting quickly and not stopping at anything.

In this desperate mood they tried to force an entry into the house of the Khalifa. The companions of the Holy Prophet barred their way and a sharp and severe encounter took place. The companions were by far too few as compared with the rebel force, but conscious of the grave spiritual and national issues at stake, they fought with super-human courage. Space, moreover, was very limited at the spot where the engagement was fought, and the rebels could not avail themselves of their superior numbers. When Hazrat Usman heard of the fight he tried to dissuade the companions from fighting in his defence; but to leave the Khalifa defenceless at such a critical moment was, in their eyes, plainly contrary to the postulates of religion and conscience, and in reality contrary, too, to the spirit of the allegiance which they owed to him. They refused to listen to him on this point and, seeing that nothing else was of any avail, Hazrat Usman grabbed a shield and, going out, himself dragged them into the house and ordered all doors to be made fast behind them. Inside the house he again advised his his champions not to resist the rebels, and this time prevailed upon them to give up their desperate resolve. He commended them to the care of God and asked them to fetch such of the companions who had not been suffered by the rebels to approach him previously, and specifically asked for Hazrat Ali, Hazrat Zubair and Talha.

Under the shadow of the impending catastrophe the companions assembled in response to the summons of the Khalifa. They saw clearly that their beloved chief—the representative among them of their best friend, their greatest benefactor, the saviour of their souls, the Prophet of God who had pulled them and the land of their birth from darkness and degradation—was among them now only for a little while longer. No wonder that their hearts were heavy; no wonder that the sadness and solemnity of the occasion with which the air was surcharged was such that, for the moment, it overpowered even the rebels. They let the companions assemble without hindrance, and when all were there Hazrat Usman climbed on the wall and asked the people to come nearer. He then asked them all to sit down, and such was the force of the occasion that even the rebels obeyed this command and sat down with the others. Then he addressed them and said: "O ye people of Medina! I commend you to the care of God and pray to Him that, after my death, He may provide you with a better Khalifa to watch over your affairs. After this day I shall not leave my house until God

should open some way for me. Whatever happens, I will not empower anyone to rule over you as your spiritual head or as your secular chief, and I will leave it to God to choose His servant to whom the mantle of Khilafat is to descend after me." After this he called upon them to take an oath that they would not further endanger their own lives by attempting to protect him. This demand of the Khalifa led to an unprecedented difference of opinion among the companions. The deep-rooted tradition of their lives was to render unquestioning and implicit obedience to their spiritual leader, but in this case they could not shut their eyes to the fact that obedience meant the forsaking of the Khalifa at a moment of extreme danger when he was beset by traitors. To them such a course seemed nothing short of treason on their own part, and they were sore perplexed as how to reconcile their plain duty and the equally plain and emphatic order of the Khalifa. Some of them decided that, whatever the circumstances, their duty was to obey; while others held the view that to obey such an order was contrary to the real nature and spirit of their allegiance. All the more prominent companions were in this latter group, and the young sons of Hazrat Ali, Talha and Zubair, under instructions from their fathers, continued to keep guard over the house and refused to sheath their swords.*

The fears of the rebels and, as a consequence, their desperation, now increased tenfold as individual pilgrims, who had travelled faster than the main body, began to arrive in Medina. Mugeera-tubnul Akhnas was the first who had hurried in his eagerness to join in the war against the rebels. Simultaneously with his arrival the insurgents received information that the army from Basrah had arrived within a single day's journey from Medina. As the small band of defenders could not hope to hold the rebels in check outside the house, they had now barricaded themselves in the building and prepared themselves for the worst. The rebels piled up wood against the door and set fire to it in order to burn through. Seeing this, the companions prepared to sally forth, and drew their swords. Hazrat Usman, however, again pressed them to desist, saying that, when the rebels were determined to stop at nothing, it was vain to try to stop the inevitable. The rebels, he added, were actuated by a blind enmity against his person, but that they would soon find out their mistake in wishing for his death. He pressed

* Tabri, page 3013.

them to give up all thoughts of further resistance and to return to their homes, saying that he freed them from all obligation and duty which they owed to him.† But the companions refused to listen to him in this matter, and drawing their swords, sallied out. Hazrat Abu Huraira, who by disposition was not a man of martial spirit, happened to arrive on the scene at this stage and at once joined in the action. Addressing himself to the companions, he said that no cause could be more just or more honourable than the one which they were defending; then turning to the rebels he exclaimed: "Yā Qaumi mā lee ad'ookum ilannajāti wa tad'oonanee ilannār," *i.e.*, "O my people! I call you towards salvation and you call me towards hell fire."

In the engagement which followed this handful of brave men fought most valiantly. Hazrat Imam Hassan, who, from his gentle ways was known as the Prince of Peace, returned again and again to the attack, and his usually mild nature was so completely transformed into the stern disposition of a warrior that he was singing war songs as he fought. The songs which he and Muhammed bin Talha sang on this occasion afford significant clues as to what they thought about the rebels. These were the lines which Imam Hassan sang:—

"Lā deenahum deene wa lā anā minhum,
Hatta useeru 'ilalhimāri Shimānee,"

i.e., "Their religion is not my religion; nor am I one of them; I will fight them until I reach the summit of Mount Shimām (until I succeed in achieving my aim)."

The song which Muhammad bin Talha sang on this occasion meant: "I am the son of that champion of Islam and that defender of the person of the Holy Prophet who watched over his safety on the difficult day of the battle of Ohad," *i.e.*, I, too, will fight with the same valour and utter disregard for my own safety as did my renowned father on that day. Hazrat Abdullah bin Zubair was present in this battle and was severely wounded. So was Mirwan, who, too, was so badly wounded that he all but died of his wounds. Mugeera-tubnūl Akhnas was slain in the action. When the man, by whose hand he had been killed, found that he had expired, he lamented his death aloud. The rebel commander reprimanded him over it, saying that the death of an enemy was a matter for rejoicing, not for grieving. The man replied that during the previous night he had, in a dream,

† Tabri, London edition, page 3002.

heard someone say that the man who slays Mugeera will be thrown into hell, and that, finding himself to be that unfortunate man, he was naturally sorry and upset.

Many other people, too, were severely wounded, and in this way the small band was reduced all the more. But, if the rebels, on their side, remained unshaken in their wicked resolves, even in spite of heavenly portents, the defenders, too, as stubbornly refused to yield an inch of ground on their side and valiantly held the door against them.

But the superior strength of the rebels, on account of the weight of their numbers, was apparent even at this stage of the battle, and, thinking that the hopelessness of his cause (which they thought had been sufficiently demonstrated) might have broken the spirit of Hazrat Usman, they again sent a man to demand abdication from him. Hazrat Usman replied that, even during the pre-Islamic days, he had never debased himself with the vices which were common at the time; that after his acceptance of Islam he had never been guilty of breaking any of its commandments; that in the circumstances he failed to see what he had done which had made him unworthy of holding, any longer, the sacred office to which he had been called by the will of God, and that, whatever the rebels might do to him, he would never abdicate from the Khilafat. Realising the uselessness of any further efforts on these lines, the man returned to his companions and spoke to them in the following words:—

“ By God we have landed ourselves into a very difficult situation. Our only chance of safety lies in a complete revolution which may so thoroughly upset the government as to leave no lawful authority to call us to account. This can only be brought about by the assassination of Usman—a step for which we have no justification whatever.”

Not only do these words bespeak of the lively sense of danger which was now preying upon the minds of the rebels, but they also denote that, even up to the last moment, Hazrat Usman had done nothing which the rebels could use as an excuse and that in their hearts they themselves felt that there was nothing to justify his assassination.

By this time the rebels had realised that the handful of men who were guarding the door will not let them go past and they decided to gain entrance through the neighbouring buildings. Accordingly a band of them effected an entry by jumping a wall separating an adjoining house from that of the Khalifa. Ever since the moment when he was besieged in his house the only occupation of Hazrat Usman

had been either prayer or the recital of the Holy Quran. The only other thing to which he gave any thought during these days was to appoint a guard of two men over the treasury. During the night he had seen the Holy Prophet in a dream, who had invited him to break his fast with him (the Holy Prophet). From this Hazrat Usman had concluded that his time had come and, fearing lest, in the confusion following upon his assassination, someone should try to loot the treasury, he had appointed this guard as a precaution.

When the rebels entered the house they found the Khalifa reading the Holy Quran. Muhammed bin Abu Bakr was one of this party who, in order to justify the position of prominence which the rebels had given to him, always tried to take a conspicuous part in all their doings. He impudently stepped up to Hazrat Usman and, catching hold of his venerable beard, pulled it hard. All that Hazrat Usman said to him was: "O son of my brother! If your father had been in your place he would never have done what you are doing. What has come to you that you are so angry with me. Have you a grievance against me other than the fact that I have forced you to respect the covenants of God?" But such was the effect of these simple words that the impudent rebel cowered before them and, without saying a word to anyone, left the house. The rest remained unshaken in their wicked purpose, however, bent as they were upon executing the evil deed. Another villain now stepped out and struck Hazrat Usman upon the head with an iron bar and then kicked the Holy Book which lay open before him. It rolled still nearer to him, and drops of his blood, which was spurting forth from his wound, fell upon it. The Holy Quran is not a book the dignity of which can be slighted by any such impudence, but the outrage further tears away the mask of their love and zeal for Islam which the rebels had adopted.

The verse of the Holy Quran upon which fell the drops of blood from the martyr's head embodied a terrible prophecy concerning the ultimate fate of his murderers. Its words were: "God will most certainly avenge you upon them and He hears everything and knows all."

Another rebel named Saudān now rushed at Hazrat Usman with his sword. The Khalifa tried to ward off the blow with his arms, and his right hand was completely severed. "God have mercy upon you," said he to his bloodthirsty murderer, "for this was the hand that was the first to commit the

Holy Quran to writing." The murderer then raised his sword a second time, but before it could descend, Hazrat Nāila, the wife of Hazrat Usman, who now arrived on the scene, threw herself between the murderer and her husband. The fact that a lady was now under the sweep of his sword did not arrest his hand, and the lady¹ was severely wounded. The third blow descended upon Hazrat Usman, and wounded him fatally. But not content to let the fatal wound do its work, the heartless fiend flew at the throat of the unconscious and dying martyr and strangled him to death.

Unnerved by the awful scene, the wife of the Khalifa could not speak for some moments. But she found her voice at last and called to those who were guarding the door. They flew in at once, but the deed had been done and anything they could do was worse than useless. A freed slave of Hazrat Usman, however, could not restrain himself when he saw the assassin's sword dripping with his master's blood. He sprang forward and swept off Saudān's head in a single blow and was himself cut to pieces by the rest of the assassins. The realm of Islam was now left without a head, and the people of Medina, seeing no point in further resistance, dispersed to their homes. After dyeing their hands in blood the assassins proceeded to commit excesses upon the inmates of the house. Hazrat Usman's wife tried to escape, and as she was leaving, one shameless wretch exclaimed, "Look at the superb hips she has."

For a decent-minded man, whichever religion he may be a follower of, it is difficult to believe how these wretches could have fallen so low as to have given expression to such disgraceful and filthy thoughts directly after murdering one of the oldest companions of their Prophet, who was also his son-in-law, who was the temporal King of the entire realm of Islam and who was their spiritual head as well. But it is a fact that these men were so degraded that no sin or indecency was impossible for them. They had not stood up for any righteous cause, nor was their faction composed of righteous men. Some of them were the dupes of the Jew Abdullah bin Saba and the followers of his ingenious and anti-Islamic teachings; some believed in an extreme and distorted Socialism; while the others were ex-convicts—men who had been punished for violence, robbery and loot, who saw further rare opportunities for indulging in lawlessness in case the peace of the realm could once be shaken.

When the rebels were plundering the house of the mur-

dered Khalifa, another freed slave of his lost control over himself on hearing the cries of distress. He killed the man who had slain the first freed slave, and was instantly killed himself. When everything of value had been plundered and even the ladies had been stripped of those ornaments which they were wearing, the villains left the house, laughing among themselves over coarse, vulgar jokes.

The treasury came in next for their attentions, and it was proclaimed in the rebel army that all should march upon it and help themselves to its contents. These contents, however, amounted to no more than two bags of money. The two guards, upon learning that the Khalifa had been assassinated, and judging that resistance was useless, threw down the keys and went away. The rebels entered and appropriated everything that they could lay their hands on, confirming in this way, beyond the shadow of a doubt, that they were robbers and cut-throats, pure and simple, and had no affinity with Islam or the Muslims. Otherwise, is it not curious that people who had accused Hazrat Usman that out of the public monies he gave to the undeserving, should themselves, during the very first moments of their power, plunder the house of their former Khalifa and then sweep away all there was in the treasury?

The news of the assassination of Hazrat Usman came as a terrible blow to the companions. Hazrat Zubair, when he heard of it, exclaimed, "May God have mercy upon Usman and avenge his death!" When he was told that the rebels were now ashamed of the deed and showed repentance, he said that it was all a conspiracy, and quoted from the Holy Quran that "God threw obstacles in the way of their desires," *i.e.*, as they now have no hope of their dreams coming true and as they now find that the entire world of Islam is seething with indignation against them, they are trying to find safety in shamming repentance. When Hazrat Talha heard of it his words were: "May God have mercy upon Usman and avenge his death and the outraged cause of Islam." He also was told that the rebels were now repentant, whereupon he exclaimed, "May ruin and destruction be their portion," and quoted thus from the Holy Quran: "They shall not be given as much leisure as to make their wills and they shall not return unto their families." Similarly, when Hazrat Ali heard of it he, too, exclaimed: "God have mercy upon Usman and may He provide us with a better successor." He, too, was told that

the rebels were now sorry, and he also replied in the same strain as the former two, quoting thus from the Holy Book: "They are like unto the Shaitan who first leads people astray, then says to them, 'I disassociate myself entirely from you and I do indeed fear God.'"

When the different armies, which were coming to succour the Khalifa, heard of the catastrophe they turned back to their respective provinces, preferring not to make any move against the rebels until the next Khalifa should be chosen.

Medina was now entirely at the mercy of the rebels, and their actions during the brief interval of their power are a clear indication of their true nature. After assassinating the Khalifa they now objected to his burial, and this last duty of the living to the dead was delayed for three days. Even then, at considerable personal risk, a group of the companions performed the last rites under cover of darkness. Obstacles were still thrown in their way and they were allowed to proceed only when they threatened to adopt a sterner attitude. The bodies of the two faithful freed slaves were flung outside the city for the dogs and vultures to make a feast out of.

These are the main events which occurred during the last days of Hazrat Usman, and, in the face of such clear testimony, it is difficult to conceive how anyone can imagine that Hazrat Usman or the companions of the Holy Prophet are to be blamed for these happenings. The love, the forbearance, the spirit of forgiveness which Hazrat Usman displayed during the last six years of his Khilafat was such as is possible only from the righteous servants of God. He was pure when he was raised to the dignity of his high office, and at the moment when he passed away he was as pure as when he took up these responsibilities. On occasions of extreme provocation, which would have made the blood of any other man boil, he never for an instant lost his self-control; and throughout this trying period his bearing and conduct was so irreproachable that, in spite of frantic efforts to find as much as a seeming flaw somewhere in order to give some semblance of a justification to their wicked designs, the murderers were unable to find anything to which exception could be taken.

These incidents establish clearly that the companions of the Holy Prophet were not, in any way, dissatisfied with the Khilafat of Hazrat Usman. They remained faithful to the Khalifa to the very last and protected his sacred person, with

utter disregard of their own safety, under conditions in which it was impossible for them to do anything. These incidents also show that Hazrat Usman's choice of governors was not the cause of the mischief and that tyranny and oppression was not the source either, as no oppression could be shown to exist. Hazrat Ali, Hazrat Talha and Hazrat Zubair also emerge clear from all blame of complicity in the conspiracies. They did their very best to save the situation, and it is difficult to see how anyone could have done more. Similarly, the charge that the Ansar of Medina were dissatisfied with Hazrat Usman is shown to be baseless, as all the Ansar were on the side of the Khalifa and their prominent men did not spare themselves in their efforts to defend the Khalifa and the peace of the realm.

The real causes of this disaster were those secret enemies of Islam who, at this stage, realised that open opposition to it was now useless, and that the only way of encompassing its destruction was through conspiracy and intrigue. They went to work in the clever disguise of being the ardent champions of the cause of some of the most prominent companions of the Holy Prophet, who knew nothing of these secret designs. The methods which the conspirators used have been brought to light and the most damning evidence is supplied by the actions of these so-called Muslims and the still more significant fact of the nature and composition of the rebel army, composed as it was of unscrupulous adventurers who could lie fluently and forge documents; of robbers, cut-throats and ex-convicts for whom no sin and no crime of violence or bloodshed was too degrading. Lies were manufactured; false rumours were set afloat; documents were forged; deceit and treachery was resorted to, and by these shameless and unscrupulous means and by taking cowardly advantage of the mercy of the Khalifa, the conspirators at last succeeded in creating a situation in which the companions of the Holy Prophet found themselves hemmed in and isolated from one another and, consequently, unable to do anything. It is difficult to say what the end of these commotions would have been in the event of Hazrat Umar having been the Khalifa instead; but it is certain that the troubles would have appeared under him as well, and he, too, or anyone who may have been the Khalifa at that time, would have been accused of the same things of which Hazrat Usman was accused, as the latter never did anything which his predecessors had not done before.

QUESTIONS AND ANSWERS.

Q. It seems paradoxical that different religions which are believed to have proceeded from the one and the same source should hold different views about the nature and creation of the human soul. Yet such is the case. The religions of the East such as Hinduism and Buddhism seem to differ on this point from the religions of the West such as Islam, Christianity and Judaism. The former believe that the souls were never created by God, in fact, they co-existed with Him, and when a being is to be born, the soul enters the body that is prepared in the womb, from outside. The latter believe that the soul does not come from outside, but is created from the body in the womb as it (the body) develops. This disparity in the views about the human soul has led to very vastly different conceptions about after-life, even about this life, to be held by the followers of Islam and Christianity on the one hand and those of Hinduism and Buddhism on the other. The belief in heaven and hell of the Christians, Jews and Muslims, and of the Hindus and Buddhists in transmigration and re-incarnation, is the direct result of this difference in conceptions about the nature and attributes of the soul. If the soul has co-existed with God from eternity, the Hindu belief seems to be founded on reality; if, on the other hand, it takes its birth in the body when it develops in the womb, the Christian and Muslim view must be held as veridical.

A. We believe that the body itself is the mother of the soul. The soul does not come from any place in the heavens and seek connection with the body in the womb of the mother, but it is a light that lies concealed in the seed and grows with the growth of the body. The holy Word of God gives us to understand that the soul grows from the body

while it is developed in the womb of the mother. Thus it says: "Then We bring the body (which has been prepared in the womb) into another form and manifest another creation out of it (which is called the soul), and blessed is God the most excellent Creator who has no equal" (XXIII: 14). There is a deep secret in the words, "We manifest another creation out of the same body," as they throw light on the nature of the soul and indicate the strong and inexplicable tie between it and the body. The hint which the Word of God has here given us as to the nature of the connection between the body and the soul leads us to other important conclusions. It teaches us that the words which a man speaks and the deeds which he does, if said or done for the sake of God and to manifest His glory, and if regulated by His commands, are subject to the same Divine law, *viz.*, that in all the sincere outward actions there is a soul hidden as in the seed of man, and as the body of these actions is gradually developed, the hidden soul appears in it. When the complete embodiment of the actions takes place, the soul flashes all of a sudden in perfect brightness and glory, and shows itself so far as the spirit can be seen and there appears a plain movement of life. The full development of the body of actions is followed by a blazing of the light within just like a flash of lightning. This stage is allegorically described in the Holy Quran in the following words: "When I have formed the body of it and set right all the manifestations of glory and breathed into it My soul, prostrate yourselves (in obedience) before it" XV: 29). This verse also suggests the same idea, *viz.*, that on the complete embodiment of good actions, the spirit within brightens up. This Almighty God describes as His own soul, thus indicating that it partakes of a Divine nature. For the body is fully developed only after the extinction of the physical desires, and, therefore, the Divine light, which before was dim, shines out in full lustre, and thus makes it incumbent upon everybody to bow down before the manifestation of this glory. Therefore every one is naturally attracted towards it, and falls down upon his face before it, except the spirit of evil which loves darkness.

To return to the subject in hand. The soul is a light which springs up from the body which is being prepared in the womb. By the springing up of the soul we only mean

that at first it is hidden and imperceptible, although its germs are present in the seed itself, and that as the body is gradually developed, the soul grows along with it and becomes manifest. There is not the least doubt that the inexplicable connection of the soul with the seed is in accordance with the design of God and with His permission and will. It is a bright essence in the seed itself. It is not a part of it in the sense in which matter is part of matter, but at the same time it is untrue to say that it comes from outside, or, as some wrongly imagine, falling upon the earth is mixed with the substance of the seed. It is hidden in the seed as fire is latent in the flint. The holy word of God lends no support to the view that the soul comes from the heavens as something distinct from the body, or that it falls suddenly upon the earth and, mixing with the seed accidentally, finds an entrance into the womb. Nay, the idea is utterly false and totally opposed to the laws of Nature. The thousands of insects which we observe daily in stinking and rotten articles of food or in unwashed wounds do not come from outside or descend from heaven. Their existence proves to our satisfaction that the soul does not come out of the body and is as surely a creation of God as anything else. From this we conclude that Almighty God who, with His perfect wisdom and omnipotence, has created the soul out of the body, has willed and intended that a second birth of the soul should also be made manifest through the body. The movements of our soul depend upon those of our body, and if the body is drawn in any direction the soul must follow. The physical side of man's life being of such great importance even to the soul, the true Word of God cannot be silent on the point. The Holy Quran has, therefore, applied itself abundantly to the reformation of the physical state of man's life. It gives us the most valuable and minute directions on all matters of importance with which man is concerned. All his movements, the manner of the satisfaction of all his requirements, his family, social and general connections, health and sickness, are all regulated by rules and it is shown how external order and purity have their effect upon the spiritual state of man.

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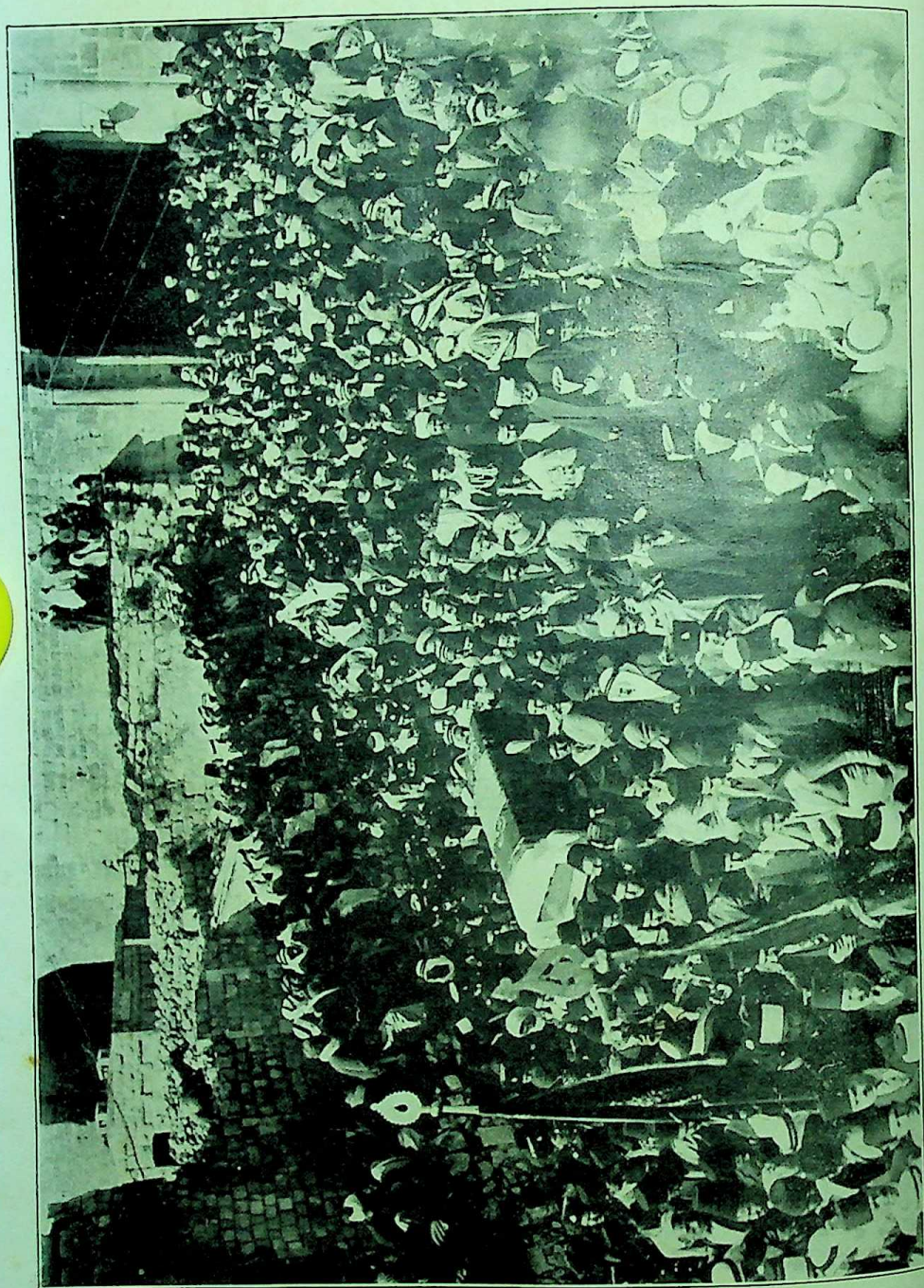
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THE FUNERAL PROCESSION OF MAULANA MUHAMMAD ALI IN JERUSALEM.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

DR. ZWEIMER'S "MOSLEM WORLD."

In its issue of January, 1931, the *Moslem World* refers to Islam, in the words of the late Dr. Henry H. Jessup, as "the mightiest system of Monotheism the world has ever known, shadowing with wings the great continents of Asia and Africa, having in its progress stamped out of existence tens of thousands of Christian churches, and rivetted upon two hundred millions its doctrines, polity, ceremonial, and code of laws, and embedded itself in the Arabic language like the Nummlite fossils in the ledges of Jebel Mokattam, until it stands to-day like a towering mountain range whose summits are gilded with the light of the great truths of God's existence and unity, and whose foothills run down into the sloughs of polygamy and oppression and the degradation of women."

Whether the "tens of thousands of Christian churches" were *stamped* out of existence by Islam or whether they just melted into nothingness as does the blackness of night with the coming on of day is not the question that we wish to go into here. Also, we leave Christendom to learn for itself,

in its own good time, through the hard, uncompromising facts of its own political, social and moral problems, that polygamy, as allowed by Islam, is far from being a slough, and that the so-called oppression and degradation of women gives her a fuller, purer and a holier life than can ever be possible to the gilded butterfly that flits about in an erratic course in search of new fields, and fresh thrills, to the detriment of her proper self-expression through vocations which are more specifically her own. That there exists a number of misunderstandings concerning the status which Islam has accorded to woman is still another question about which we do not propose to say, at present, anything further than that these misunderstandings do exist and that they are due partly to a systematic and malicious propaganda from certain quarters and the lack of any reliable information on the part of the general public and partly to some conditions of female life in some parts of the Muslim world—conditions which Islam denounces as strongly as its critics.

All these questions we leave aside for the time being and take note of the following passage in the editorial, entitled "Our Twenty-first Year":—

"Our columns are open to all who have special knowledge of Islam or special experience in evangelism. The *Moslem World* is not a magazine of controversy, nor of compromise. While we speak the truth we desire to do so in love, and we are willing to hear what educated Muslims have to say. Our chief task has been to interpret Islam to the Christian public as a world-wide religion in all its varied aspects and its deep needs, ethical and spiritual; to point out and press home the true solution of the problem, namely the evangelisation of Moslems; to be of practical help to all who toil for this end; and to awaken sympathy, love and prayer on behalf of the Moslem world until its bonds are broken, its wounds healed, its sorrows removed and its desires satisfied in Jesus Christ."

We welcome the aims and objects of the *Moslem World* as herein set forth and reiterated at the commencement of the twenty-first year of its life, and venture to make two suggestions, trusting that our doing so will not be understood to denote anything other than a spirit of helpfulness. For one thing, in order to be able to interpret Islam faithfully it is necessary that the magazine should give its

readers some idea of what the Muslim himself thinks of his religion. His conception of God; his conception of the position of the previous divine Messengers, and the position of the Holy Prophet Muhammad in the religion of Islam; his views upon the ethical problems, the philosophy of good and evil as expounded by his Scriptures; the ways and means for improving the social and economic environment, which has an important bearing upon man's spiritual progress, as indicated by Islam; all these questions are such that the value of a thorough understanding of these on the part of the evangelist can hardly be exaggerated. And who will deny the fact that, of all the people who may be interested in the question, the Muslim himself is best in a position to speak on these points? We therefore suggest that the *Moslem World* should throw its pages open to a well-considered series of concise, to the point and strictly non-controversial articles on these and similar aspects of Islam which we undertake to contribute ourselves or procure for our contemporary.

On our own part we here and now declare that we undertake to publish articles of the above-mentioned character about Christianity (or any religion for the matter of that). For instance, what exactly is meant by such phrases as "finding satisfaction in Christ"? Such expressions, however clear their meaning may be to a Christian, convey nothing to a Muslim. Then, what is the distinctive, specific value of Christianity? What does it consist in? What exactly is the position of Jesus Christ in Christianity? These are some of the questions upon which we would welcome contributions, as we are sure such an exchange can not but have purely beneficial results.

PROFESSOR MARGOLIOUTH AGAIN.

Professor D. S. Margoliouth, writing in the same issue of the *Moslem World*, says:—

"Now if Islam were simply a religion, i.e., a system of doctrines and observances, its study would be of interest, but scarcely of importance to the British voter. It was, however, as conceived by its founder, a scheme of world conquest; and as late as the sixteenth century this scheme came near realization. The wheel of fortune has since then revolved with constant acceleration, so that just now the independent Moslem States are few and thinly populated; the Caliphate

or titular headship of the whole Moslem community is no longer claimed by any potentate of the first or second rank. If human action were mechanical, Islam would be abandoned by a majority of its adherents, since a system proved to be true by victory in the field would be shown to be false by defeat. But human action is not mechanical, and few are influenced by this logic."

"The British voter," he continues, "who has responsibilities for the minorities in countries where a majority of the population is Moslem, ought, before handing these over to a Moslem government, to be able to form an opinion as to the probable results of the change."

The learned professor, of course, has a right to feel as much satisfaction as he thinks necessary in the constant acceleration of the wheel of fortune, so that independent Moslem states are now few and thinly populated. But his warning to the British voter about the probable results of handing over the government of Muslim countries to the followers of a religion which in reality is "a scheme of world-conquest" gives one the impression that, in Professor Margoliouth's opinion, Great Britain is holding these countries, not so much as mandates and protectorates, as by way of having, by a stroke of good luck, captured and imprisoned an appalling force for evil which it was now her moral obligation never to set at liberty. Whether this interpretation of British policy regarding Muslim lands is in accord with the avowed objects and aims of British rule in these countries, as declared by His Majesty and his Ministers, falls outside the scope of the *Review of Religions*, and we therefore leave it at that. But we must ask one favour of Prof. Margoliouth: to be so kind as to state on what grounds he has arrived at the startling conclusions that Islam is "a scheme of world conquest," "proved to be true by victory in the field." Having made these allegations, he is in honour bound, if not to substantiate them, at least to state his reasons for thinking so, in order that those who are holding on to this system, believing it to be a peaceful religion, may be able to judge it for themselves, and discard it if the allegations prove to be true, or have the chance of clearing the name of Islam from an unjust imputation which may be based on some misconception or misunderstanding. It is not the first time that we are asking this favour from Prof. Margoliouth, but we hope we will be more fortunate this time. Otherwise we shall be forced to the conclusion that he is like a man wear-

ing smoked glasses, to whom every object, however bright and clear, appears to be dull, soot-laden and dingy. May we remind him of a proverb in Arabic: *Al mar-o yaqeeso 'alā nafsīhee* (man judges the motives and actions of others according to his own ideas).

WOMAN'S PLACE IN THE EARLY CHRISTIAN CHURCH.

In connection with the "oppression and degradation of woman" in Islam which Christian missionaries are always harping upon, the following passage from the *National Christian Council Review* will serve to illustrate that, like many other things said about Islam with a view to discredit it in the eyes of western peoples, this charge also is a case of seeing the mote in the eye of one's neighbour while overlooking the beam in one's own:—

"That woman had a *place* in the early Christian Church is certain, but what was her *position*?"

"This matter is not so easily determined. There were no women apostles. The elders, in accordance with the invariable custom of the synagogue, were all men. It is given as a sign of contempt into which religion had fallen in the 5th century, that women were found acting as priests at the altars, a complaint implying that this was an innovation previously unheard of. Two offices only were said to have been held by women in the early Church, those of deaconess and widow. The duties of the latter are unknown, but the order appears to have been distinct from that of deaconess. There is not even any certain description of the offices of the deaconess in the New Testament, and some have thought that her work was care of the sick and of strangers. It is fairly clear that the bishops or presbyter-bishops were the teachers and that deacons served. If deacons did not teach, then much less could it have been required that a deaconess teach in the church. When the writer of this paper was on her first furlough in 1895, and was attending some lectures in a theological college in Canada, she ventured to ask the Professor of Church History what he thought to have been the duties of a deaconess. He dryly replied, 'Perhaps she swept the floors and cleaned the lamps'—both honourable occupations, but not likely to satisfy the modern woman."

THE HOLY PROPHET MUHAMMAD A SKETCH.

By S. NIAZ.

The life story of the Holy Prophet of Arabia stands in a class by itself in the annals of history. There have been great captains and kings without number—soldiers who carved out vast empires and nation-builders who created order out of chaos and unity of aim and action out of discord and conflict. But when we study carefully the life of each, that of the Holy Prophet stands apart and remains unique in three main essentials. Leaving aside founders of religious systems, as they belong to a different order, the remarkable personalities of every age can be very accurately described as being the natural products of their times. Republican Rome, on the eve of its conversion into a military empire, was torn by dissensions within and, from without, was menaced by hardy barbarians from the North who were almost knocking at the gates of Italy. The demoralising effect of corrupt Senatorial elections was known to all and felt by all. The fact that governors bled their provinces white, in order to build palaces for themselves and keep up their parks and game preserves, was no less patent than the remarkable ease with which, returning to Rome at the end of their tenures of office, they bought the conscience of shameless judges, in case they were impeached or prosecuted for mis-government and oppression. Every sound fibre in the constitution and the people of the Republic was sick at the sight of this degradation, and the soul of Italy was yearning for a saviour to deliver her from these miseries. Consequently when young Cæsar came on the scene and, with ripening manhood, bade fair to put a stop to such sweet practices and showed some promise of making the Republic secure against enemies from beyond the Alps, the heart of the Republic, which was still free from contamination, gave him a fair opportunity to work out his scheme. Napoleon, who is often spoken of as a child of destiny, was no less a product of the earliest years of the French Republic and a result of the needs of France as brought home to the Frenchmen of those days. The people were excited; the authorities were inexperienced, incompetent, confused and flurried. The monarchies of Europe were in league to bring down the tri-colour, and Austria was already swooping down the Alpine heights into the plains

below. Famine was stalking the streets of Paris and the hungry mob was out for another orgy of blood, when the distracted Senate called in the young Corsican to save their lives. The thunder of his guns was then heard in the streets of Paris and their determined roar cowed the howling mob into silence. The people were pacified and order was restored. His appointment to the chief command of the army in Italy followed close on this success, and Napoleon, the victor of Lodi, became a name that gained in lustre with each succeeding day until its glory was enveloped in the gloom of a lonely Atlantic island off the coast of Africa.

The needs of Rome, as seen and understood by the Romans of those days, and the needs of France as seen and understood by the Frenchmen of those days, clamoured for someone to assume the position of a Cæsar and a Napoleon; and Cæsar and Napoleon did not more than step into the gap. As soon as that was done the hats of the populace went flying into the air and the heroes were enthusiastically acclaimed as the deliverers and saviours of their countries. It is true they were both men of extraordinary talents and capacities, but their genius more than in anything else lay in their ability to convince the people that they wanted to lead them in the self-same direction which they (the people) themselves wanted to follow. Given a rudimentary knowledge of holding the reins and sitting in the saddle, any man will be able to ride a horse if the direction in which the rider and the horse want to go happens to be the same. The real test of horsemanship comes when the horse has a will of its own—when it throws up its heels into the air, plunges, rears up, and turns to bite every time it feels a controlling touch at the reins.

Arabia, for the most part, is a waterless waste with some oases sprinkled over it here and there. There is no agriculture in the land and no mineral wealth worth the name. In the days of which we are speaking this desert lay hemmed in by two mighty empires, Rome on one side and Persia on the other. But being poor beyond description, it was singularly immune from encroachment from both. Its desert sands burning in the heat of a fierce tropical sun formed a formidable defence which guarded it effectively both from the Roman legions and the Persian hordes. The people of the country were the full-blooded desert dwellers whose moral standards and ethical ideas knew as little of restraints of any kind as their movements to and fro in search of pasture grounds for their flocks of sheep and camels. Left to themselves, they were happy in this primitive life, free to follow the

wild urges of their primitive natures. Their philosophy of life went no further than the satisfaction of their grosser animal appetites—wine, gambling, revelry, lust, plunder, and that indescribable glee which undisciplined natures experience when meeting their foes from behind rasping blades on the field of battle. They roamed the deserts at will, drank and sang their love ditties and their war songs, quarrelled and fought and tore out each other's bowels, oblivious of the rest of the world. This was their outlook on life and they looked no higher. Thus there was no political incentive or moral urge towards political unity, and much less towards that knitting together of souls to souls in bonds of universal brotherhood which was accomplished by the Holy Prophet (peace and the blessings of God be upon him). In him we do not meet with a skilful canoeist who utilises the strength of the current to carry him to his goal. On the contrary he is like a canoeist who battles his way against the full force of the stream through deadly rapids and wins through in the end. No small portion of the income of idolatrous Meccans was derived from their association with the Ka'aba, which had been turned into a common temple for idol worship for the whole of pagan Arabia. To denounce their gods as being no more than images of stone carved by man himself and to call them to a strictly Unitarian creed was to deprive them of their bread and butter. But the new faith did not stop at this. It struck deeper and sought to deprive them of their most cherished privileges and pleasures. There was to be no licence; marriage and divorce were to be regulated; wine and gambling and all games of chance were to be forbidden; infanticide was to be made a heinous crime; old feuds were to be sunk and forgotten and the whole country was to advance towards a given goal in a solid phalanx. The wild sons of the desert had little taste for such wholesale restraints and little inclination to subject themselves to such thorough discipline. Here the picture is not of a Cæsar or a Napoleon fighting his country's wars, and introducing reforms which the people themselves wanted to introduce, but lacked the power to do so. The picture here is that of a master horseman roping a wild, vicious colt, leading it away out of its wild life on the prairies while it is still kicking and biting against the unusual restraints, then joining in the race straightaway against a goodly field and finishing up an easy winner.

The second characteristic which distinguishes the life of the Holy Prophet from the lives of other great men which the world has produced is his perfect certainty and conviction in the ultimate success of his mission. Right from the earliest days of his ministry when he was a poor harassed individual, with nowhere to lay his head, he was aware of the high destiny to which he was being called. The prophecies which he gave out at this time about the complete disruption of all forces ranged against him came to be fulfilled with remarkable exactness. "God has definitely decreed that He and His Messenger shall prevail," he declared, and many years had not passed when all this was fulfilled. He rose, with the blinding splendour and swiftness of a meteor, with the difference that the light which radiated from him came to stay. The career of the all-conquering hero of Macedonia is very dazzling, but the unvanquished victor of a hundred fields died an untimely death and the work of his lifetime was undone in a moment. His vast empire split into a number of kingdoms held independently by his various war lords. The conqueror of Gaul and the victor of Pharsalia died under an assassin's knife, betrayed and foully done to death by his own close and intimate friends; and the republic which he had laboured all his life to save soon passed into a military empire. The glory and grandeur of his name passed away from Napoleon on the field of Waterloo and, like a captive eagle, he too died a languishing death on a barren island. Does it not then appear that these mighty figures were in reality no more than leaves blown hither and thither by some invisible winds; irresistible as long as these winds remained behind them, their ultimate fate, nevertheless, being no other than to be relegated to some obscure corner as soon as they should drop out of the force of the atmospheric currents? It may be assumed that the young Corsican studying at the military academies of Paris can have little imagined that he would one day become the Emperor of France and, as the dictator of Europe, would make and unmake kings. He certainly can not have had any glimpse of the terrible retreat from Russia and his still more terrible defeat at the battle of Waterloo. If he had known of his ultimate fate the course of his life may well have been different. He may not have pushed so far afield and may have sought safety in moderation. But Muhammed from the very beginning knew his high destiny and though absolutely devoid of resources of all kinds he still knew that, the Almighty God

being with him, no force in the world could stand in his way. Although his own kinsfolk and countrymen were thirsting for his blood, although a price was set on his head; although he never kept any bodyguards and moved about like any other man, he yet lived long enough to finish his work, and his work has survived his death. He was, so to say, more like a strong settled wind, which blowing from a definite quarter, drives a ship steady and straight to a given goal, rather than a dead leaf riding on a gust of wind.

The third great difference between him and the other great figures of history is that his life embraces every aspect of human existence and abounds in wealth of material even to the minutest details of his daily life. In all other cases we know only of this or that aspect of a particular hero, but in the case of the Holy Prophet there is no aspect of his life about which there does exist more than ample material for us to paint a complete picture for ourselves, and there is no aspect of human life for which the life of the Holy Prophet fails to provide us with a guiding example. The believers are told in the Holy Quran that the life of the Messenger of God is a living ideal before them, according to which they should strive to mould their own lives, with the result that the Muslims carefully noted and recorded every action of the Holy Prophet. This record for a considerable period was only a verbal record but, even at that, it was singularly accurate. The Arabs of pre-Islamic days did not know much of the art of writing. They had to rely on their memory for all the records that they wanted to keep and it is universally admitted to-day that they had developed a marvellously retentive memory in this way. Later on these reports were gathered together, correlated and committed to writing preserving the entire link of names through whom each particular report reached the final recorder.

Many Western historians have sought to minimise the value of these reports (they are called *Ahādees* in Arabic) on the ground that they were committed to writing long after the death of the Holy Prophet, and also because they allege that a considerable number of them, on their very face, appear to be of questionable authenticity. To condemn the whole, however, because some portions are not reliable is not justified, if, as in this case, the material has been scientifically sifted and the authentic distinguished from the untrustworthy. The Muslims, who specialised in this

branch of the study of their religion, are known as Mohadiseen (from hadees, a report, commonly translated into English as tradition). By undertaking long journeys and thorough researches and incurring considerable expense they closely scrutinised the lives of all such persons who had taken any part in preserving and carrying any particular hadees to others. Whenever it was found that the general trend of the life of a reporter, or as much as a single incident in it, gave ground for doubting his reliability as a truthful man the entire number of reports in which he played a part was classified as weak and unreliable. The chaff has been effectively separated from the grain in this way and the most reliable works have been prepared on these lines, Bukhāree, Muslim, Tirmazee, Abu Dāood, Ibui Mājah and Nissāee being the most famous among them all. An anecdote about Imam Bukhāree (these books are named after the names of their compilers) will serve to illustrate how scrupulously careful he was in making his work above the shadow of a suspicion. While he was collecting material for his book he was one day crossing a river in a boat in which there were some other passengers as well. While in the boat one of them had a considerable sum of money stolen from him. Imām Bukhāree who happened to be carrying an equivalent sum on his person, quietly dropped it in the river, lest, in the case of a search being made he himself should come under suspicion of any kind, on account of a sum equivalent to the stolen amount being found on him. His promptitude in sacrificing a considerable sum of money in order to keep his reputation absolutely untarnished, so that the reliability of his work may not suffer in the eyes of suspicious natures is a proof of the care he must have taken in thoroughly testing all his material before incorporating it into his work.

Add to these works of hadees the unquestionable testimony of the Holy Quran and we have a complete record of the life of the Holy Prophet. And it is a record singularly all-embracing in covering the entire range of human activities and the conditions of human life, justifying thereby his claim to be the "Perfect Exemplar." From an orphan boy he grew up into a noble youth, untouched by the vices of his age. His reputation for reliability and perfect honesty in his dealings was such that a rich widow in Mecca entrusted to his care an important commercial

enterprise in spite of his inexperience in commercial matters. The success of this enterprise was so great and the character of the youthful Muhammad as revealed to Khadeejah through this contact was so beautiful that she offered him her hand in marriage. Khadeejah was forty at this time and the Holy Prophet was no more than 25. The marriage was celebrated and Khadeejah put all her property at the disposal of her husband. His first action was to free all the slaves. The rest of the wealth also soon went in the ways of charity. The little the newly married couple kept was enough for their simple wants and the Holy Prophet was henceforth left untouched by such sordid cares as the procuring of one's daily needs. He was now free to follow his own bent of mind.

As yet he had not been raised to the rank of Prophet-hood, but, even at this time of his life, which young men spend in far different occupations, his chief delight lay in deep contemplation over the significance and the purpose of human life. He used to retire to a cave in the neighbouring hills, with provisions to last a few days, and keep long vigils in the thought-provoking and solemn silence of the desert wilderness. Man; the earth he lived on; the sun; the moon; the stars; the wide firmament; the silent systems, unimaginable in their immensity; the entire mystery of life, solemn in its unfathomable secrets and arresting in the grandeur of its plan! Could all this by any possible chance be in vain?—a temporary and passing freak of random, unrelated forces and no more? A bubble that would soon burst? A smudge that would disappear? Was there no plan in it, no purpose? That there was a Creator who held the key to these sublime mysteries was even at that early period an unshakable conviction of Muhammad. What his soul yearned for was a tangible contact with the Reality of realities—to reveal in that effulgent light and experience the deep solace which storm-driven mariners feel when they ride at anchor, safe in a sheltered harbour.

The Holy Quran says *wallazeena jähadoo feenā la nahdiyanna hum subulana*, viz., those who strive to come unto us, verily we ourselves show them the ways. Here surely was an ardent soul endeavouring to span the gulf between the finite and the Infinite—a soul longing for reunion and suffering from the unbearable heats of a restless fever for want of it. The divine answer to all those anguished inquiries soon came and all was henceforth illumined. The

Almighty God spoke to his servant; the servant became the messenger of God and the mantle of Prophethood, with its crushing responsibilities, was laid on his shoulders.

Even before he was called to the Prophetic mission Muhammad (peace be upon him) had won an enviable name for purity of conduct, honesty of dealings, kindness and hospitality, and had come to be treated with a marked degree of respect by the Meccans. All this soon changed, however—as soon as he declared that the idols were no more than stone images; that it was vain and foolish to worship such inanimate and unavailing objects. Surely this was something that the Meccans had never heard before. Such language concerning their family gods—gods that had been good enough for their fathers and grandfathers and their ancestors for countless generations—were all these to be swept aside at the bidding of a madman? So the tug-of-war began between a solitary individual on one side and the whole of Mecca, the whole of Arabia, on the other. At one time his cause seemed all but lost. It began to be clear that in his native town no peace would be possible for either him or his handful of followers. Thirteen years had passed since the beginning of his ministry. The hostility of the Meccans had gained in venom with each succeeding day and the number of converts could be counted on one's fingers. Although some of the most prominent men of Mecca had by this time joined the new faith (Hazrat Abu Bakr, Hazrat Umar and Hazrat Usmān were men of pre-eminent standing among the Quraish) still even their influence was of no avail against the heartless persecution to which the Muslims were subjected.

Divine permission came at last to leave Mecca. The Holy Prophet left that town one night accompanied by one trusted friend, Hazrat Abu Bakr. They stole out under cover of darkness and hid themselves in a cave to elude pursuit. A reward of a hundred camels had been declared for anyone who might bring him back dead or alive, and the two fugitives remained in hiding for three days. When the danger from pursuit lessened they travelled to Yatrib, a town where a small Muslim community had been formed. This town henceforth came to be known as Madeenatun-Nabee, or the town of the Prophet, and, by and by, as simply Madeena.

After this event of migration, which in Arabic is called Hijrat, the fortunes of Islam took a new turn. Within a

short time permission was given to the Muslims in the Holy Quran to take up arms in self-defence. They were still a mere handful, with no munitions or resources of any kind. The army they put in the field on the occasion of the first battle, the battle of Badr, mustered no more than 313 men, poorly armed and equipped, as opposed to a thousand of the enemy, comprising the pick of Mecca. But in this battle, as well as in all the others which followed subsequently, the Muslims appear to be fighting with weapons other than swords or spears. These weapons were what among them have come to be known as the invisible arrows shot aloft in the silent watches of the night, *i.e.*, anguished prayers addressed to the Almighty God. The thing which had filled the hearts of their countrymen with undying hate towards them was the mere fact of their having turned their backs upon the idols and bowed themselves before the august throne of the Heavenly Father, their Rabb, their Creator, Sustainer, and Helper. It was to Him that they turned for help, and what armies, though ever so brave and numerous, can fight those who are backed by the might of God. The Meccans attacked the Muslims singly, they formed confederacies of powerful tribes; they resorted to conspiracy and cunning; they set the whole country boiling like a cauldron; but the conflict ended as such conflicts have ended always, and always will. They were beaten every time, in every field. At last Mecca also fell, that heartless city which, like an unnatural mother, had driven its noblest son into exile. One man pulling at a rope against a nation and sweeping them off their feet with an easy pull. Here is a marvel for those who have eyes to see, unblinded by superficial prejudices.

This, in the barest outline, is the life of Muhammad, the Holy founder of Islam. Many Western historians, especially those in any way connected with the established Christian churches, have seen in him a self-seeking and a clever, ambitious and scheming mind, who played upon the superstitious natures of his countrymen; who satisfied his own passions for lust, aggrandisement and plunder under the guise and sanction of religion; and imposed a military system, aimed at world domination, under the semblance of a peaceful religious philosophy. In the eyes of others he is no more than a madman, an epileptic, suffering from an inferiority complex. These people claim to have succeeded in tearing away the ingenious mask and exposed

the hideous reality underneath by applying what they call the principles of higher criticism to the life of the Holy Prophet. If higher criticism consists in shutting ones eyes deliberately to open and obvious facts they are undoubtedly right. But unfortunately for them a still higher criticism is now fast coming into vogue—the criticism of high and noble natures, their vision clear from the mists of blinding prejudices, their frank, honest natures athirst for the real truths and inner realities. The verdict of these latter concerning Islam and its Holy Prophet differs materially from that of the former. Read the writings of Father Lammens, Dr. Zwemer, Professor Margoliouth, then study what has come from the pen of the late Sir Thomas Arnold. The contrast is vivid and serves to illustrate the trend of modern thought.

I will not resort to lengthy quotations in order to establish this point. I will content myself with reproducing a small passage from "The Life of Mohammad," by Emile Dermengem, the latest contribution to the literature on Islam.

"To-day," says the author of this book, "we cannot question his sincerity. His whole life, in spite of his faults, proves that he believed profoundly in his mission and that he accepted it heroically as a burden of which he was to bear the heaviest proportion. His creative ability and the vastness of his genius, his great intelligence, his sense of the practical, his will, his prudence, his self-control, and his activity, in short, the whole life he led—make it impossible to take this inspired mystic for a visionary epileptic." "He never for an instant asked himself whether his chances of convincing people would not be greater if he adjusted his words to the mentality of his audience. It was certainly not with soft words that he made converts, but in presenting his brilliant message in all its vigour, simple and sharp as the edge of a sword, a message which he carefully distinguished from his personal views."

Again "the theories of epilepsy, auto-suggestion or an excited imagination elaborated by psychiatrists do not take into account the camp life of the desert and the ingenuity required to retain a place as a simple chief of a band of Bedouins. Until he felt the call, his life had been normal and perfectly balanced, and, his revelations apart, it never ceased to be. As in the case of the authentic mystics and the prophets of Israel, it is not because he was ill that he

had visions; it is because he had visions that his body presented pathological symptoms. 'My heart was broken within me, all my bones trembled; I am like a drunken man because of the Lord and His holy words,' cried Jeremiah; and Amos, wrapped in his mantle like Mohammad, speaks in the same tone."

In this brief outline of the Holy Prophet's life I will now fill in a few details which will complete the picture as much as it is possible to do so in the limited space of a short article. Soon after he had been called to the Prophetic Mission the Holy Prophet one day took his stand on a small hill in the immediate vicinity of the town of Mecca and called upon every tribe to come to him as he had news of great import to communicate. It was a custom in those days that whenever a man had something of national importance to communicate he used to gather people round him by this means. Every tribe sent its representative in answer to the Holy Prophet's call and when all were there he asked them what they would say if he told them that a large enemy force lay encamped on the other side of the hill. Now the arrival of an enemy force in such close proximity to the town without the Meccans becoming aware of it was an inconceivable thing—especially because the Meccan herdsmen looking after their grazing flocks of sheep and camels, at all times of the year lay scattered to a considerable distance all round the town, and these, at the first approach of an enemy, would hurry back to warn the Meccans. Although on that occasion there had been no sign of any enemy, still, so great was the faith of the Meccans in the truthfulness of the Holy Prophet that they all unanimously replied that if he said so they would all believe him. The Holy Prophet then spoke to them of his mission and called upon them to accept him as a true Messenger, to renounce idol worship and to believe in the one true God who alone was worthy of worship. Upon hearing this the assembled representatives burst out into a laugh of ridicule, and Abu Lahab, a notable chief, exclaimed, "May thou perish! Was this what you gathered us here for?" Saying this, they dispersed laughing and joking with each other and heaping scorn and ridicule upon the Holy Prophet.

At about this very period the Holy Prophet invited his near relations to a dinner. When the meal was over, he stood up to call them to Islam. This same Abu Lahab said something, however, which made the guests leave at once. The Holy Prophet gave a similar dinner the next day, and again

tried to utilize this opportunity to convey to them the tidings of Islam. "My kinsmen and relations," said he, "I call you to a sacred mission to the like of which no tribe has ever been called before. Is there any one among you who will undertake to help me in this task." Everybody was silent, and there was complete stillness in the assembly. At last a voice, shaking with emotion, was heard to say, "I am the youngest among them all and also the weakest, but I will stand by you." This bold promise came from a lad of about thirteen or fourteen, who was then seen standing in a corner, his eyes streaming with tears. This was the Holy Prophet's cousin, named Ali, who was living with him, as the Holy Prophet, as a help to his uncle whose means were not very ample, had undertaken his education and upbringing. Instead of learning a lesson from the dauntless courage of a weak boy and realising what was owing from their full-grown manhood, the haughty chieftains ridiculed the Holy Prophet upon possessing such a redoubtable champion and dispersed to their homes laughing and joking about the incident.

A passing reference has already been made to the Holy Prophet's marriage to Khadeejah. This marriage, from the circumstances in which it took place and from some significant developments which it subsequently led to, deserves more than a passing mention. Hazrat Khadeejah, as I have already observed, was a very rich widow. In addition to this she came of a very noble family. Consequently she was considered to be a very suitable match by the high-born families of Mecca. She, however, refused all offers of marriage, a fact which bespeaks of a total lack on her part of all worldly ambitions which for women are not infrequently centred in a hankering for social prestige, power and influence and a desire for other material pleasures. The qualities of the Holy Prophet which won her heart to such an extent as to make her forget her dignity as his employer and impelled her to make herself an offer of marriage must have been no ordinary qualities. Moreover, she was a woman of forty with a ripe experience of life, and no young maiden with an easily-impressionable nature. Immediately after her marriage she gave another proof of her whole-hearted devotion to her sweet lord. Without reservation of any rights she at once transferred all her property to the Holy Prophet.

The slaves which formed part of this property were at once liberated by the Holy Prophet. Out of the rest he spent with open hands on works of charity—in looking after orphans, widows and the needy—and the fortune soon dis-

appeared. Yet such was the character and depth of Khadeejah's love for him that she actually rejoiced to see him spending her money. To be more accurate, such was the influence of the personality of the Holy Prophet that his views became hers too. She, too, henceforth began to be swayed by the same influences, to be actuated by the same motives of service and sacrifice, and respond to those higher spiritual urges in which, she now saw, lay the silent but potent and irresistible charm of her husband.

When the first revelation came which definitely called him to the heavy responsibility of his sacred mission, he came home all of a tremble. He related this incident to his wife and said he was afraid lest he might prove unworthy of the office. His wife, who naturally must have known the innermost workings of his mind and, on the strength of her experience as his wife, could not have failed to detect the fraud, had there been any, at once exclaimed, without a moment's hesitation, that he need have no fears on that account; that God would not suffer him to perish in the ignominy of failure, as he was always hospitable, good and kind to the weak and needy, orphans and widows, and as he was gentle and forgiving in his dealings. A man may take on a mask and completely hide his inner mind from the outside world, but in the unguarded moments of his private life, by a slip here or an omission there, he is sure to give away the secret of his villainy, at least to the constant companion—his wife. The testimony of Khadeejah regarding the truth of the claims of the Holy Prophet speaks with such force and conviction that it is impossible to ignore its clear ring which sounds true in every note.

Hazrat Khadeejah had a brother named Hakeem ubni Hazam. He was a wealthy merchant and used to travel a good deal in connection with his business. During one of these journeys he secured a slave named Zaid bin Haris. On his return to Mecca he presented him to his sister, who after her marriage placed him at the Holy Prophet's disposal. The Holy Prophet treated him with such loving kindness that Zaid, in his devotion, became more than ever his slave as regards his attachment and love for the Holy Prophet. During these very days Zaid's father and uncle succeeded in tracing him to Mecca and came to buy his freedom. The Holy Prophet sent for Zaid and asked him if he recognised who the visitors were. "My father and uncle," was the reply. "They have come," said the Holy Prophet, "to take you home, and I give you full permission to go with

them." But Zaid, instead of being overjoyed to hear this, only implored the Holy Prophet not to send him away. His father and uncle could hardly believe their eyes and ears. "Dost thou actually prefer slavery to the independence and freedom in which you were born?" asked his father in indignation. "Yes, father," was Zaid's quiet reply, "I prefer to live, even though it were as his slave, with this man, in whom I see that which I do not see anywhere else in the world."

When the Holy Prophet heard this from Zaid he took him in front of the Ka'ba and there publicly declared that from that day he adopted Zaid as his son. Zaid's father and uncle now saw for themselves that Zaid indeed was right concerning the Holy Prophet, and they went back, willingly and joyfully leaving Zaid in the care of his beloved master.

Abu Bakr was a very close friend of the Holy Prophet. He was much older than the Holy Prophet and was a very influential man in the Quraish, much respected by the Meccans for his piety and gentle, unassuming ways. He happened to be away on a journey when the Holy Prophet proclaimed his mission. Returning to Mecca, he met someone some distance outside the city and asked him the news. The man replied that all was just as when he had left, except for his friend Muhammad, who had gone mad. "Why! what is the matter with him?" Abu Bakr asked anxiously. "No one knows what really is the matter with him, but he says that he is a prophet, preaches against idols and says there is no one worthy of worship but the one true God." "If he says so," at once replied Abu Bakr, "he must be right, because I have never known him speak an untruth." In this simple and direct way, Abu Bakr then and there became a Muslim.

Now for a moment consider all these incidents together. Does Muhammad appear in them as a scheming, clever, ambitious, hypocritical man? Or does he appear as a pure, spotless character, plain, simple, unaffected, unassuming, capable of inspiring his closest and dearest and most intimate friends with a deep, abiding love and unshakable trust and confidence? Consider the answer of the Meccan chiefs that they would believe him implicitly if he told them that an enemy was near, because they had never known him utter a falsehood; consider the attitude of his wife towards him, the depth and intensity of her loving surrender, her unshakable faith; consider the devotion of Zaid, who preferred him to his own father and mother, a free-born Arab happy and

proud of being his slave; consider his youthful cousin and ward Ali, his eyes streaming with tears, his voice shaking with the emotions stirred in his boyish breast by the feeling appeal of his kinsman, speaking with a courage far beyond his years, and offering to help, even with his life, if need be, undeterred by the jeering taunts of his proud elders. Consider again the absolute confidence and the supreme faith and trust with which Abu Bakr accepted the claims of his friend, without demur, without question, without hesitation, and then judge for yourself whether a liar and an imposter, a licentious and greedy man could have so imposed upon those who were best in a position to see through him as to have kindled in them such a warmth of attachment, trust and love?

When the Holy Prophet migrated from Mecca and took up his residence in Madeena the understanding between him and the small community of Muslims in that town was that if the Holy Prophet was attacked in Madeena the Muslims of that place would defend him. But at one stage of the wars which followed it was deemed necessary to go out to meet the enemy. The Holy Prophet gathered together the Muslims and acquainted them with his plans, adding that they were perfectly at liberty not to join in the campaign if they preferred to do so. A young man then got up and said, "O Prophet of God! Do not think that we are like those unworthy followers of the Prophet Moses, who once said to him, 'Go you forth and your God to fight the enemy; we sit here and await the issue.' We would fight on your left and on your right, we would fight in front of you as well as in your rear; and, by God! the enemy shall not reach you unless he steps over heaps of our headless trunks and wades through pools of our blood." These were not the hasty words of a raw, emotional youth, although they were spoken by a young man. These words expressed a deep-running common feeling and a considered course of action. One Ansāree (as the Muslims of Madeena were called) later on said that he would gladly give over all the good deeds he had done in his life if by doing so he could change places with that young man who had the good fortune, on this occasion, to be the first to give expression to these sentiments. Moreover, what was said by this young man for ever remained a guiding principle in the lives of the Ansār (helpers) of Madeena.

What a vivid contrast does this incident offer to the attitude, under similar circumstances, of the followers of another great Prophet to which the Ansāree spokesman referred in his impassioned words. Also recall to mind the con-

duct of the disciples of the Prophet Jesus (may peace and the blessings of God be upon him). In the words of Dr. Gore, "It is hard to endure reading the account of the disciples' conduct. Judas's treachery is disgusting enough, however it is sought to explain. The cowardice of the whole group, who, when Jesus was arrested, 'forsook him and fled,' seems despicable." These words are indeed strong, and coming, as they do, from a Christian divine himself, their force is even greater than the ordinary bare meaning of these words.

During the battle of Uhud the Muslim army was at one time badly shaken. Before they had time to rally and recapture the day the Holy Prophet was severely wounded by a stone coming from the enemy. He fell down unconscious, and for a time the Muslims went mad with grief, considering that he had been slain. Some people who left the field at this stage carried the rumour to Madeena. Such was the effect on the Muslims of Madeena that women and children all came out of the town and started in the direction of the battlefield, in their distraction and anxiety to learn the truth. The Muslims, however, had rallied soon after this shock and had remained masters of the field in the end. The victorious army was now returning to Madeena, and a woman who had outstripped everybody else in her anxiety, met a man who was coming some distance in advance. She eagerly asked for news of the Holy Prophet. The man had no anxiety on that score, knowing as he did that the Holy Prophet was safe and well. The importance of the question was therefore lost upon him. The brother, the father and the husband of this lady had been killed in the battle, and in his sympathetic concern for her he told her instead that her brother had been slain. She paid little heed to what he said about her brother, and again asked him about the Holy Prophet. He a second time did not understand her anxiety, and said that her father also had been killed. This as well was lost upon the daughter, who again repeated her question. Still a third time the answer was beside the point. "Your husband, too, has been slain." "I don't care what has happened to my brother or father or husband," was the distracted wail, "for God's sake tell me how is the Holy Prophet." "He is safe and well," came the reply at last. At once the deep lines of harrowing anxiety on the lady's face were replaced by the light of serene joy and in rejoicing over this happy news she forgot the death of her brother, her father and her husband. This is the man who, to some professed believers in higher criticism, has appeared to be a base, deceitful, selfish and

licentious man. How, then, can we explain this unequalled devotion which his followers, young and old, women and children, all displayed?

When the Holy Prophet fled from Mecca, accompanied by Abu Bakr, who could not bear to be separated from him, both took shelter in a cave and remained there for three days. During this time the whole surrounding countryside was being combed by search parties. The Arabs, as is well known, are wonderful trackers. A party following the directions of a skilful tracker reached the mouth of the very cave in which the fugitives were hidden. Reaching that point, the tracker declared that Muhammad and his companion had at that point either descended into the bowels of the earth or ascended into the skies, but had gone no further. Abu Bakr says that they were so near that he could see their legs through the scanty shrubs growing at the mouth of the cave, and could have touched them by stretching out his arm. The danger was so plain and so imminent that Abu Bakr showed signs of nervousness and fear. The Holy Prophet then said to him, "Do not grieve and do not be afraid. Allah indeed is with us and will protect us from danger of every kind." If one of the search party had as much as bent down a little and peeped down into the cave they would not have failed to see their quarry. In spite of their eagerness to win the substantial reward and merit the thanks of the Meccan chiefs; in spite of the diligent care with which they had followed the tracks, at the crucial moment, in some mysterious way, they so lost their heads as to go away from that spot without as much as troubling to look into a cavity which ought to have been the first place for them to search.

On another occasion the Muslims were returning from a successful campaign when the army halted for the mid-day break in the march. There was no danger and people dispersed in search of shelter from the scorching sun. The Holy Prophet also stretched himself under the shade of some bushes and went to sleep, unattended, with no one to keep guard while he slept. He was now a virtual king, and far more dear and precious to his followers than any king before or since. But mark the simplicity of his life: the victorious general, the temporal king, the idolized chief, the Prophet of God, at whose nod the followers sacrificed their all and held death cheap, lying on the ground, his repose unguarded by a single sentinel. A wandering bedouin came upon him by chance and, recognising him and finding himself alone, reached for the Holy Prophet's sword which was hanging on

a branch, drew it, and, standing over the Holy Prophet, woke him up and boastfully asked who would save him now. The Holy Prophet simply answered, "My Allah," but the simple truth struck such terror in the heart of the Bedouin that he began to tremble as if attacked by ague, and the sword fell to the ground from his hands. This firm conviction in the truth of his mission and the consequent divine promises of special protection from the evil machinations of his enemies remained throughout his most prominent characteristic.

The only male child that was born to the Holy Prophet was named Ibraheem, but he died in his infancy. It so happened that on the day of his death the sun underwent an eclipse. The whisper went round among some Muslims that the sun had gone into mourning for the sad demise of the Holy Prophet's son. When the Holy Prophet heard of this he at once disillusioned these men, saying that the eclipse of the sun and the moon were signs of the workings of the mighty laws of God and had no connection with anyone's birth or death on this earth. Is this the man who played upon the superstitious natures of his followers for making them the dupes of his ambitious schemes?

Islam forbade infanticide—another curse of long standing in Arabia. Once a Muslim related to the Holy Prophet the pathetic story of his daughter, whom he had buried alive in his pre-Islamic days. He had been talking with his eyes bent down, as was the general rule among the companions of the Holy Prophet when speaking to him. When he finished his narrative he looked up and found the eyes of the Holy Prophet streaming with tears. His quiet but moving and pathetic comment was, "Who does not show mercy will not be shown any himself." This is the heartless robber chief who plundered and killed for pleasure and wantonly sent thousands to their deaths!

The Holy Prophet's chief article of diet throughout his life, even after his undisputed sovereignty over the whole of Arabia, were dates, the cheapest commodity in Arabia: the only luxuries he allowed himself occasionally were milk and honey. He built no palaces for himself and lived all his life in straw huts and mud cabins. The clothes he wore were always of the cheapest material and were patched and mended again and again, and discarded only when they were no longer capable of giving any further service. He would on occasions mend his own shoes and clothes and milk his goats, and was always ready to help his wives in their simple household duties. There were no retinues of attendants, no palaces, no palace guards, no pomp and no ceremony.

Once his beloved daughter Fātimah came to him and showed him her hands torn and blistered with grinding a handmill for obtaining the necessary quantity of flour for the daily bread for her family. In this pathetic way she asked her father for a servant. The father, who loved his children as no other father has done, recommended it to her to ponder oftener and more deeply upon the attributes of God, which he said would stand her in greater stead than a servant. He was now a powerful sovereign with the resources of a country at his disposal. If he was no more than an ambitious schemer who had sold his soul in order to have the benefits of this life and its pleasures at his disposal, one would naturally expect him to make some use at least of these things when he had them all at his disposal; or, at any rate, he might have allowed his dear ones to have those benefits. But although he did neither, "higher criticism" must still have it that he was an imposter and a liar who aimed at nothing higher than the satisfaction of his gross appetites in the guise and sanction of a religious leader.

Many look upon the Holy Prophet as a highly sensual man, a slave of his carnal passions, and the number of marriages he contracted is urged by them as a proof. It is curious that an avowed antagonist of Islam of our own day, a man of learning who is very much in the forefront as an Orientalist, has admitted that the marriages of the Holy Prophet were actuated by far different motives than lust and pleasure. I am here referring to Prof. Margoliouth. Those who have read his writings upon Islam can not be unaware of the fact that he is by no means charitably disposed towards Islam. A fact which is admitted even by such a hostile critic can not be without foundation. But this is no time to go into a detailed discussion of the question. A mere passing glance at the Holy Prophet's married life will suffice for our purpose here. The time when a man's passions run riot is the prime of his life. During this period the Holy Prophet lived an ideally happy life with a wife his senior in age by no less than fifteen years. It was only after her death that he had more than one wife living at the same time. And of all his wives the only virgin he married was 'Ayesha. The rest were all widows. Without going into the question of those considerations which led to these marriages, it would be sufficient to remark that it is very strange indeed that the ladies chosen to be taken in marriage should be all widows, most of them appreciably old. Does this look like the action of a man who aimed at pleasure? Moreover, we have it on unquestionable

authority that the moments of his leisure during day and night were invariably spent in devotion and prayers. As a matter of fact, he used to stand wrapped in prayer so long during the night that his feet and ankles used to get swollen. Another small incident is still more vividly illustrative of the ways of his life. One night which he was spending in the house of his most beloved wife 'Ayesha, he left his bed silently in the middle of the night and quietly went out. Hazrat 'Ayesha woke up, however, and in a fit of feminine jealousy thought that perhaps the Holy Prophet had gone to see some other of his wives. Under the impulse of the moment she, too, got up and followed him. The Holy Prophet went straight to a burial ground of the town and there began to pour out his heart in a melting prayer. The Muslims are recommended to pay occasional visits to burial grounds, as this helps them to grasp the unavoidable ultimate end of man's endeavours, which reflection enables them to chasten their thoughts and conduct. When the world was asleep the Holy Prophet had left his conjugal bed and stolen to the solemn stillness of a graveyard to contemplate these things—a curious way, indeed, of satisfying his lustful passions.

One last touch and I will leave my readers to form their own conclusions about the Holy Prophet. When Islam had become the only religion throughout the length and breadth of Arabia, and his mission had been completely fulfilled, the Holy Prophet began to receive revelations which hinted at his approaching death. On the occasion of the last pilgrimage to Mecca which he performed he delivered a sermon which has the character of his last will and testament to the Muslims assembled from far and near. As my concluding remarks I will just reproduce these few pregnant words without comment of any kind, so that you may yourself see the mind of the speaker as revealed in these memorable words:—

“Ye people!” said the Holy Prophet, “Listen to my words, for I am not sure it will be given to me again to speak to you in this place.

“O men! Your lives and property are sacred and inviolable even as this day and this month are inviolable. Ye shall return trusts to whom they are due.

“Ye people! be not unjust to others, that ye may be treated justly. Usury is forbidden.

“Ye people! women have rights over you even as you have rights over them. Treat them therefore with kindness.

"And your slaves! Feed them with your food and clothe them with your clothes. Treat them not harshly, for they are the servants of the Lord.

"Listen to me, O my people! All Muslims are brothers to one another. It shall not be lawful for one Muslim to encroach upon the rights of another, and to take possession of other's belongings unless freely given. Treat not one another unjustly.

"Satan has been brought low. Beware of following him in your life and conduct.

"I leave behind two things—the Book of Allah and the example of His Prophet. So long as ye follow them ye shall not go astray."

As each sentence was uttered by the Holy Prophet it was repeated in a loud voice by Rabia, the son of Omayya, so that all might hear and understand.

Before concluding, the Holy Prophet asked:

"Tell me, ye people! Have I not delivered to you the message of the Lord?"

"Yes, verily, thou hast," was the response from the multitude.

Then he raised his hands and said: "O my Lord, bear Thou witness unto it."

He had indeed fulfilled his mission and delivered the message with which he had been charged, and his life bears testimony thereto.

A SANE VIEW OF PURDAH.

I hear a great deal about the "purdah system" in England. In fact, an Indian, or anyone even slightly connected with India, has but to appear before the English public to be inundated with questions as to this strange and barbaric practice:

"You lock your women up, refuse to let them appear in public, make them hide their faces, and forbid them to be seen by men? Why, it is monstrous! Cruel! Give your women freedom. Bring them out of this mediæval world and let them live freely as do Western women."

Politicians, writers, reformers, alike denounce the purdah system. They do so without stopping for one moment to consider the circumstances in which it is practised.

As an impartial observer, knowing both sides of the

question from a lifelong experience of the Western and Eastern mind, I should like to give a few facts which might explain the phenomenon of the purdah system. I may also be able to point out that this much-maligned, much-misunderstood system can have, and does have, some very good results on the seemingly misled people who practise it.

When the English critic thinks of the purdah system he automatically thinks of it in terms of the Englishwoman's life. He imagines how intolerable such a system would be for the Englishwoman, with her social activities, her amusements, her sports, her parties, her shopping.

But it is impossible thus to draw a comparison between the Englishwoman and the Indian woman's life. There is no possible counterpart in the life of the two nations. *There is no social life, as the Western world understands it, for the great mass of Indian women.*

There are no amusements, no sports, no shopping—in fact, no social activities for the great mass of Indian women. In the tiny Indian villages (sometimes so isolated that they are two or three hundred miles from each other), how could there be opportunity for such things?

If the purdah system were abolished, there would be no material difference in the lives of the Indian women. For the Indian woman's life is centred entirely round her own small household, cooking, cleaning, and managing for her husband and her children. If purdah were abolished, they would merely go into the streets with their faces uncovered. They would add nothing to their usual day's work. So far as I can see, the only possible results of doing away with purdah would be harmful rather than beneficial.

The West has shown us the outcome of a world where women are free to go where they please, do as they please—a world of divorce courts, broken marriages, and general domestic unhappiness; a world where there are not enough jobs for men, because women have usurped their work; a world where women are fulfilling less and less the functions for which Nature intended them—that of wife and mother—and seeking more and more to establish themselves as men's equals and superiors, which obviously they are not.

Perhaps the day will come when the West will see the wisdom of the East, and, instead of condemning this age-old custom, will champion purdah as a way of securing perfect happiness within the home.

—MAHARAJA OF BURDWAN in *Tit-Bits*.

BOOK REVIEWS.

(By S. NIAZ.)

"*The Rise of the Christian Church*," by L. Elliott Binns, J. W. Hunkin, and J. F. Bethune-Baker. (Cambridge University Press. 7/6 net.)

The idea of this series of books originated with the Rev. P. Gardiner-Smith, Fellow and Dean of Christ's College, Cambridge, who thought that many teachers of boys and girls would welcome a series of little books which severally might provide a term's work for their pupils, and taken altogether, in sequence, supply them with the kind of knowledge of the Christian Religion and the Christian Church in the past that would explain to them the state of things by which they are confronted to-day. "Even among those who profess and call themselves Christians and are members of Christian churches there is widespread uncertainty and doubt as to much that has been believed in the past and been reckoned a necessary part of the faith of a Christian, and again as to the possibility of carrying on life in the world as it is without being false to the ideals of Jesus at every turn." Although, in the opinion of the authors, "the appeal that those ideals make comes as strongly as ever to men and women of all kinds everywhere to-day," yet the modern tendency to accept nothing at its face value has raised questions of a very serious import in the minds of the thinking public. "Is Christianity a failure? Is it a case of 'the high that proved too high' ? And though it has claimed men's allegiance for nineteen hundred years, can it do so still? Is it still capable of being the guide to the right attitude to the world in which we find ourselves, the right way of thinking and feeling and living."

This series of books "intended to supply sufficient knowledge of these things to suggest a reasonable answer" to such questions is to be completed in three volumes. The first of these, the one under review, takes up the thread of the story from the time of the Exodus and, after making a concise, comprehensive and scholarly survey of the regime and the state of affairs which preceded the advent of Christianity, goes on

1931.

to note the silent transformation (it is hardly possible to call it anything else) and the gradual crystallisation of the viewpoint about Jesus which came as a result of the influence of the Apostle Paul and his interpretation of Christianity. Although the scholarly treatment of the subject amply justifies the hope, expressed in the preface, that the material provided may be found to be of interest and value even by those who have left their school years far behind them, the conclusive and positive contribution to the solution of those problems, which prompted the writing of this book, remains, nevertheless, poor and unsatisfactory. As a matter of fact, the book only strengthens the case of those who hold that present-day Christianity, instead of being the religion of Jesus, is more a religion about Jesus.

After reading the second part of this book, entitled "The Earliest Christian Church," the impression left upon the reader is that the earliest disciples were not characterised and distinguishable from the main body of Jews by any ceremonial or ritual in worship; that they stood apart from their compatriots only on account of the spirit which moved them, a spirit of sincerity of purpose which aimed at and actively strove after self-purification and self-elevation as opposed to the self-satisfied complacency of the Jews. They were quickened to life, whereas the Jews remained frozen, insensible, petrified, dead to those susceptibilities and higher urges which alone constitute spiritual life. Otherwise, "the first disciples were all Jews and did not cease to live as Jews when they became members of the Christian Society. They continued 'steadfastly with one accord in the temple' (Acts ii, 46): they were 'continually in the temple, blessing God' (Luke xxiv, 53)," and "probably the Christians seemed to their neighbours to be a new kind of Essene, only more orthodox; and their obvious zeal and their remarkable cheerfulness and friendliness won them general favour." (Acts ii, 47). What then are we to make of the elaborate ceremonial that now characterises Christianity? Can this be called the religion of Jesus or, for the matter of that, even the religion of Jesus as understood by his earliest disciples? And then, if this ritual and ceremonial is not what constitutes Christianity, what is it that the Christian religion consists in? Take the instance of the Lord's Supper. "Was reference made on every occasion to what happened on the night before the Lord died? There is no reason to suppose so. On the other hand, if the evidence of that strange little

Christian hand-book, the *Didache*, counts for anything at all, we are forced to the conclusion that sacred meals at which there was a Eucharist, a giving of thanks connected with Jesus, did not always include anything like the Lord's Supper. And further, it is plain that whatever took place at these Christian meals, physical hunger and thirst were satisfied. They were real meals. Of ritual meals, meals in which only a fragment of bread and a sip of wine were taken, we hear nothing until a later date."

The word "Lord" itself came gradually into use and owes its origin, not to the fact that Jesus taught his disciples to look upon him in that light, but to the fact that this was frequently used by the followers of contemporary religions. "In the various religious associations which were springing up in the Roman Empire in the two or three centuries before and after the beginning of the Christian era, the title 'lord' was commonly applied by each association to its particular diety, e.g., 'the lord Sarapis,' or 'the lord Mithras.' Thus it is not surprising that it became the usual title of Jesus among the Gentile Christians." Again, the following passage in the chapter called "The Gentile World" is fraught with far-reaching and dangerous suggestions:—

"The central deities of all the more important of these cults were deities who had died and revived again. In a sacred drama the adventures of the god were re-enacted by his worshippers, who thereby felt themselves entering into the divine experience and became conscious of intimate spiritual relationship with their god."

Such being the case, one wonders whether the real Christianity of Jesus has not altogether been smothered and choked out of existence through his followers making too frequent a use of pagan expressions in order to be more easily understood when preaching the gospel of Jesus, and, possibly, also because, on account of life-long habits of thinking, they themselves fell into the way of thinking of Jesus in terms and connotations with which they had been familiar before they became Christians. At any rate, the process seems to have got started when the disciples, forlorn, dejected and crushed by the catastrophe of the Cross, sought to explain away the all-too-apparent failure of the mission by falling back upon the re-appearance and revival after death theory which their opponents could not question, because

they themselves believed in it. Nothing succeeds better than success. From the convenient reference to a pagan belief the step must have been easy and imperceptible to enlist the aid of those expressions in which the world of those days was accustomed to think its religious thoughts—a measure which the Christian church is adopting to no small extent in India, China and Africa in its endeavours to make the gospel teaching intelligible to the inhabitants of these countries. As time went on, however, the Christians themselves reverted to the old habit of understanding and interpreting such words and expressions in their old connotations.

One is forced all the more to give credence to this theory in view of a total lack in church literature which may enable us to form the conclusion that the doctrines and ceremonial, which stand accepted as the essence and the main body of the Christian Church, were taught and preached by Jesus. Take another instance, the doctrine of the Godhead of Christ. "Every religion has its own conception of God, and the Christian religion has as its own the doctrine of the Trinity. But this doctrine was not taught by Jesus in the way that a doctrine of God was taught by the founders of other great religions. *Like other Christian doctrines, it depends largely on beliefs about Jesus himself which were the outcome of the experience of his followers after his death.*" (Italics are ours). The first duty of every religious founder and prophet is to establish among his followers a true conception of God, and Jesus's silence on the question of Trinity is proof of the fact that he did not believe in it—unless, indeed, one prefers to take it that he forgot and neglected to impress the very first essential of his mission upon his followers.

But to be fair to the authors of this book it must be said that these drawbacks in their work are not drawbacks for which they can be held responsible. They set out in order to present an intelligible account of the rise of the Church, and this task they have handled skilfully and successfully. If awkward questions arise out of an honest, frank and straightforward treatment of the subject, it only shows the weakness of those foundations upon which the Christian Church has been built. A very commendable feature of the book is the list of books for reference which follows at the end of every chapter, thus pointing out further avenues of study to the reader.

"*The Spirit of Judaism*," by the Rev. Morris Joseph. (Geo. Routledge & Sons, London. 7/6 net.)

This is a collection of sermons preached chiefly at the West London Synagogue. The Jewish race is one of the most virile of races, full of enterprise and the splendid spirit of fighting heroically in the face of tremendous odds. Nurtured and reared upon the teachings of a hundred prophets from Moses, the great Patriarch, down to the days of Jesus Christ, there is much that is beautiful and much that is edifying in its religion and its culture, a fact to which "*The Spirit of Judaism*" bears adequate testimony. But the Jews made the mistake of their life when they nailed their deliverer to the cross, and the consequences have followed the sons of Israel wherever they have sought to find an asylum in their wanderings. The curse has pursued them through centuries with a relentless persistency, scattering them all over the globe, aliens and outcasts in a thousand cities, without a homeland of their own. Individually there are great financiers among them, great captains of industry, great scientists, exerting no mean influence upon world affairs; but as a nation they do not count, they do not exist. The humiliation of this situation is very keenly felt by world Jewry, and their constant efforts, coupled with certain other factors of world politics in the Near East, have resulted in ranging the resources of the mightiest modern empire on its side with a view to reinstate Judaism in Palestine, its ancient homeland, in the teeth of open hostility from the present inhabitants of the country. Will the experiment succeed? Zionism in itself is a strong factor—as a matter of fact, far too strong for the poor Palestinians. Then it is backed by the combined might of the naval, military and air forces of the biggest single political unit in the modern world. Viewed thus, the outlook is indeed very poor for the helpless Palestinian. But he need not despair. As long as world Jewry does not free itself from the curse of the Cross, so to say, no power in the world can avail it much. To Jesus, son of Mary, whom they harassed and finally nailed on the cross, the divine promise was given that God would, for ever, keep his followers dominant over those who had rejected him. This prophecy of the Quran has fulfilled itself so far, and future events, with still greater force than heretofore, will prove that it remains true even to-day.

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MISS WINIFRED (SA'EEDAH) SMITH.

An Ahmadi Muslimah of about two years' standing and a particularly
zealous member of the community.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

THE HOLY PROPHET'S TREATMENT OF SLAVES AND HIS TEACHINGS ABOUT SLAVERY.—1.*

(MIRZA BASHIR AHMAD.)

Slavery had its origin in War. In the beginning of human society, when there was a war between two tribes or nations, the combatants of the vanquished army—and very often, most of the male members of the vanquished nation—were put to the sword, while the children and women were taken into slavery (except in cases when they too were deemed deserving of death) and made to do all sorts of work for their masters. But gradually as civil life and industries developed and there was a greater demand in the world for labourers and servants, it was found by experience that the best and easiest way of securing labour was to enslave the conquered people. Conquering nations then began to enslave rather than slay the prisoners of war, who were forced to do manual work both for the conquering nation and individuals. By degrees, the system became so widespread, that in some countries the slaves outnumbered the free in-

* Translated by Maulvi Sher Ali.

habitants, and slavery became an integral part of civil life. These slaves were looked upon as the sole property of their masters, who could treat them in any way they liked, could exact from them any work they pleased, inflict on them any punishment they desired, and could sell them to others whenever they chose. At last, the system became so extended that even the children of the slaves were treated as the property of their masters, and thus a permanent system of slavery was established. When people found this system to be very profitable, they no longer confined themselves to the enslavement of only the prisoners of war, but devised many other cruel ways of enslaving free men. For instance, they made unprovoked raids on weaker tribes, and reduced their men and women to a condition of bondage.

In short, the practice of making slaves gradually became prevalent and the institution of slavery was firmly established. At the advent of Islam the practice prevailed more or less in all countries. Hundreds of thousands of slaves were leading lives of misery and pain in the Roman Empire, Persia and other countries, and there were none to pity them their fate. Their lot was hardly better than that of the dumb, driven cattle. There were thousands of slaves in Arabia in those days, and they formed an essential part of the wealth of the rich. Nowhere in the world were they more despised than in Arabia. They were treated with the utmost cruelty. Such of them as embraced Islam were subjected to the most painful tortures.

When the Holy Founder of Islam began his preachings, his earliest teachings included the injunction that slaves should be treated with leniency and kindness, and his earliest revelations declared the emancipation of slaves as one of the highest virtues. Chapter XC. of the Holy Quran, which is one of the earliest Meccan Surahs, refers to this subject in the following words:—

“Have we not created for man two eyes, and a tongue and two lips, and have we not shown him the two ways? But he attempted not the mountain road. And what has made thee know what the mountain road is? It is to set free a neck, or to feed in a day of hunger an orphan who is of kin or a poor man cleaving to the dust.”

The excellence of the teachings of Islam, combined with this special injunction about slaves, made a deep impression

upon the slaves of Arabia and they began to look upon the Holy Prophet's call as the call of their deliverer. It was for this reason that notwithstanding the atrocities that were inflicted upon them by their infidel masters on account of their acceptance of Islam, the new religion spread very fast among the slave population. Among the early converts, we find that the proportion of the slaves was extraordinarily large. It further appears from early Islamic records that even in the very beginning of Islam, slaves were not treated with any contempt in Muslim society. And as time advanced and further commandments were revealed concerning the slaves, their position became stronger and their condition better, till at last there ceased to be any distinction between the slaves and their masters except that the former were subordinate to the latter. Along with this, the movement for the emancipation of slaves also gained in force day by day, and the Muslims, under the influence of the teachings of the Quran, and stimulated by the example of the Holy Prophet (may peace and blessings of God be upon him) vied with one another in taking an active part in this movement. Muslim history and traditions teem with instances of slaves set free by their Muslim masters.

But the most important question in this connection is whether the work of the Holy Prophet with regard to the slaves was confined to the improvement of their position and gradual emancipation, or whether he took any effective step to put an end to the cruel and inhuman ways of reducing free men to slavery. Even if it be supposed that his work did not go beyond the former, he cannot fail to be regarded as one of the greatest benefactors of humanity for having rendered conspicuous service in ameliorating the condition of slaves, and inaugurating a movement for their emancipation. But his real work went very much farther, as facts conclusively prove that he not only ameliorated the condition of the slaves, but that he took measures to abolish slavery altogether. His teachings about slaves fall under two heads :—

Firstly, teachings for the betterment of the condition of the existing slaves and measures for their eventual emancipation.

Secondly, steps for the permanent abolition of slavery.

We propose to deal in these pages with the teachings of the Holy Prophet under each of these heads :—

THE HOLY PROPHET'S TEACHINGS ABOUT THE THEN EXISTING SLAVES.

The Holy Quran says :—

“ And do good to the parents and other relations and the orphans and the needy . . . and what your right hands possess (*i.e.*, the slaves, both men and women); for Allah loves not him who is proud and boastful.” (IV. 37).

In this verse the Muslims are bidden to be kind to the slaves and do good to them.

Again :—

“ And marry not idolatrous women till they believe; for a believing bondwoman is better than an idolatrous woman though she please you. Nor give believing women in marriage to idolatrous men till they believe, for a believing slave is better than an idolatrous free man though he please you.” (II., 222.)

In this verse, not only the status of slaves has been definitely raised, but a door has been opened for inter-marriages between free Muslim men and believing bondwomen, and free Muslim women and believing slaves, so that by this inter-mixture on terms of equality the condition of the slaves may quickly improve.

Again, the Holy Quran says :—

“ And say to the believing women that they discover not their ornature save to their husbands, or to their fathers, or the fathers of their husbands, or their sons or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or their women or what their right hands possess (their slaves).” (XXIV., 32.)

This verse shows that the real aim of the Islamic teachings with regard to slaves was that the Muslims should treat them as their kin, so much so, that Muslim women need not even observe *Purdah* from their slaves, so that the feeling of being strangers to the family might utterly disappear and there might be free inter-mixing like that of near relations.

So much about the teachings of the Holy Quran about the treatment of the existing slaves. We now turn to the sayings of the Holy Prophet (may peace and the blessings of God be upon him) on this subject.

Abu Zar, a companion of the Holy Prophet, relates that the Holy Prophet used to say "Your slaves are your brethren. So if any of you have a slave, let him give him the same food that he himself partakes of, and the same clothing that he himself wears. Never give them such work as is beyond their power to perform, and if you ever give them such work, help them in doing it." (*Bakhari, Kitabul Itq.*)

The words "Help them in doing it" also indicates that the work given to the slaves should be of a nature that if the masters themselves have to perform it they should think it no disgrace, but should be ready and willing to do it.

The saying of the Holy Prophet quoted above is clear enough and leaves no doubt as to the fact that the teachings given by the Holy Prophet of Islam not only enjoin most kind treatment of the slaves, the like of which is not to be found in any other religion or society, but that the object of those teachings was that Muslims should look upon their slaves as their own brethren and that the standard of living of the slaves should be on a par with their own, so that their social status may be raised to that of the free men and that all sense of degradation and debasement should be completely obliterated from their minds. Mere kind treatment could not be the object of such a noble teaching as the one that the standard of life of the slaves should be the same as that of their masters, for in every civilised society the differences of rank are duly observed and such differences are also allowed by Islam.

Again, Ubādah, son of Walid, says: "We once met Abul Yusr, a companion of the Holy Prophet, who was accompanied by a slave. We saw that he wore a striped garment and a Yemnīte garment, and so did his slave. I said to him, 'Uncle, why did you not take the striped garment of your slave and give your Yemnīte garment to him, or take his Yemnīte garment and give him your striped garment, so that each of you might have had a pair of garments of the same kind?' Abul Yusr laid his hand on my head and blessed me and said, 'Dear Nephew, these eyes of mine have seen, these ears of mine have heard, and this my mind remembers that the Holy Prophet used to say, 'Give to your slaves the same food that you yourselves eat and the same garment that you yourselves wear. Therefore, I prefer to give of my worldly possessions an equal share to my slave rather than lose any part of my reward on the Day of Judgment.' " (*Kitabuz-Zuhd.*)

This tradition is even more emphatic than the previous one and shows that the teachings of the Holy Prophet on this subject were faithfully acted upon by his devoted companions, so much so, that they did not tolerate a trifling difference even in the outward appearance of their dresses, to say nothing of any difference in their real quality.

Again, Abu Nawar, who was a dealer in cloth, says, "Ali, son of Abu Tālib, once came to me with a slave and purchased from me two linen shirts. Then he said to his slave, 'Choose whichever of the two you please.' Then the slave chose one, and Ali took the remaining one and put it on. (*Asadul Ghābah.*)

This shows that in obedience to the injunctions of the Holy Prophet with regard to the treatment of slaves, his eminent companions went so far as to give their slaves the right of making their own choice out of their (the masters') belongings and themselves used what was left. This is the utmost degree of preference which one can give to another. Such kind treatment was not only meant as a favour to the slaves, but had the ulterior object of uplifting them in the social grade and bringing them on a level with the free men, so that they might become fit for emancipation.

Again Abu Huraira reports that the Holy Prophet said, "Let not one of you say, O my slave, O my bondsmaid, but say, O my young man, O my maid. Similarly the slaves should not address their masters as, 'My Lord, my Master, but as 'Sir.' "

By this teaching, it has been sought to work a change in the mentality of both the masters and the slaves. On the one hand, the masters are required to banish from their minds all ideas of self-magnification and self-aggrandisement, and on the other, the slaves have been taught self-respect and self-assurance. Thus not only was their social status raised, but they were also morally reformed. This achieved, there was no obstacle to the working of a complete change in their circumstances and status.

Similarly, there are many other traditions which show that Islam not only laid the greatest stress on the betterment of the condition of the then existing slaves and on doing the utmost for their welfare and comfort, but that the real aim

of the teachings of Islam on this subject was to make the slaves as civilised and as respectable as the free men, so that when emancipated they might prove useful citizens of the state.

It must also be remembered that the above teachings of Islam about the then existing slaves were not merely commendatory, but they were religious and political ordinances, the observance of which was rigorously enforced by the executive, as may be seen from the following traditions:—

Abu Masood, one of the companions of the Holy Prophet, who took part in the battle of Badr, says:—

“Once I was chastising my slave for some offence of his, when I heard a voice from behind me saying, ‘O Masood, what are you doing?’ But being enraged, I did not recognise the voice and went on chastising him. Then the voice drew near me, and when I looked back, I saw that the Holy Prophet himself was advancing towards me, saying, ‘O Masood, what are you doing?’ When I saw him, my stick dropped from my hand. He cast an angry look at me, and said, ‘O Masood, there is a God over you who has far greater power over you than you have over your slave.’ I said, ‘O Messenger of God, I set him free for God’s sake.’ The Holy Prophet said, ‘If you had not done so, the fire of Hell would have scorched your face.’” (*Muslim*, *Kitābul Imān*.)

Again, Ibn Abbās, the Holy Prophet’s cousin, says:—

“Once a slave came to the Holy Prophet and said, ‘O Messenger of God, my master had married me to his bondswoman, but he now desires to annul the marriage, and separate us from each other. Thereupon the Holy Prophet being enraged, ascended the pulpit, and addressing the people said, ‘Ye Muslims, why is it that you first marry your slaves to your bondswomen and then desire to separate them from one another of your own accord. Remember that you can never do that. The right of divorce rests in the husband and you cannot compel your slaves to divorce their wives.’” (*Ibn Mājah*, *Kitāb-ut-Talāq*.)

Omar, son of Khataḇ (the second successor of the Holy Prophet) used to visit the suburbs of Medinah and if he found a slave who was given some work beyond his power and capacity, he ordered a mitigation to be made in the work. (*Muatta*, by Imām Mālik.)

SURVIVAL AFTER DEATH.

S. NIAZ.

The question of survival after death involves a double query : (1) Is death the end of everything? Does it mean annihilation, total and absolute, or is it only a transformation? (2) If we do survive after death, what is the nature of this survival?

Owing to a number of factors in present-day life, modern thought has become deeply imbued with agnostic and atheistic tendencies. The result is that many of us are prone to look upon life as a chance phenomenon, a random product, a meaningless freak of blind, erratic and irresponsible natural forces, working independently of any intelligent will. Such people believe that the fire that gets ignited, no one knows why or how, burns itself out in time and the handful of ashes are scattered to the four winds, and that this, as far as that particular spark is concerned, is the final end.

The Holy Quran answers this first question in the following words :—

“ Of what do they ask one another? Of a tidings of vast import, about which they differ. Indeed they shall soon come to know. Of a surety they shall soon know. Have we not made the earth an even expanse, and the mountains projections thereon? And we created you in pairs; and we made your sleep a rest and a recuperation; and we made the night a covering; and we made the day for seeking livelihood. And we made above you seven strong ones; and we made a shining lamp, and we sent down from the clouds water pouring forth, that we may bring forth thereby corn and herbs, and gardens dense and luxuriant. Surely the day of decision is appointed and fixed.”

Now if we see a handful of iron filings lying on a sheet of paper, not scattered haphazard, but ranged in a definite order, all pointing in a definite direction, we at once know

that some powerful magnet must be near at hand. Similarly, when we see the bewildering and infinite variety of natural phenomena and physical forces which comprise man's universe all dovetailed into each other, interlocked, so to say, like the wheels of a machine, revolving each in its own plane, with an unerring interdependence and unity of motion, we cannot but conclude that the product turned out, *i.e.*, the phenomena of life (including Man himself, the embodiment of its highest form), is far from being a freak of nature, unpremeditated, without plan and purpose. We are forced to the positive conclusion that behind it all there must be an intelligent Will working for an intelligent end. This conclusion excludes entirely all possibility of man returning to the cosmic atoms before that end has been reached.

What is this end, this objective?

A strong, natural tendency inherent in man supplies an answer to this question—a tendency of such vital importance that no influence of habit or culture is allowed to interfere with it. Man is subject to sickness, sorrow and suffering, and his one dominant aim throughout the ages has been to get rid of these, to jump clear of those limitations to which he is subject, to shed off his frailties and become perfect.

The only way to gain this objective is that he should mould himself in strict conformity to a perfect model.

This perfect model is God. But God is Essence, Spirit, and man is, after all, a lump of clay. Thus a solid, opaque wall intervenes between him and his Creator, his model and ideal. He is aware of the Mighty Presence on the other side, but that is not enough for his purpose. He must have closer and clearer view of his Ideal if he is to mould himself in a similar cast. So death comes, and by shattering this wall ushers us into the regions of the Metaphysical and leaves us free to heave and hammer away at our Souls until we have beaten it into a passable likeness to the Divine.

So far I have confined myself to a negation of the idea that death is the end, and an attempt to make it intelligible that the aim and object of life cannot be attained by mere prolongation of life under physical conditions, however in-

definitely long such a life may be, and that a span of Metaphysical existence is essential for the purpose. Now I come to discuss the nature of this existence. Some people believe that after death the soul passes into higher or lower form of life and is sent again into this world as a dog, a horse, a king or a beggar, according to the good or bad nature of its deeds in the previous life, *i.e.*, as a punishment or a reward. This is known as the transmigration of soul. But for a reward or a punishment to be effective, it is necessary that we should be aware of the fact that we are being so treated. Unless a beggar knows that he has been reborn as a beggar because of his misdeeds in his previous life when he was a king, the punishment fails in its objective. In actual life, however, we find that we retain no consciousness of our previous lives. And when man (who represents the most intelligent form of life) is not conscious of this fact, much less would a dog or a horse be aware of it. This theory is rejected by Islam as untrue.

Other people believe that the soul does not pass into lower forms of animal life, but comes again and again to this earth in recurring spans of human existence. The basic idea in this belief, too, is much the same as in the theory of transmigration of soul; only it is restricted in scope. But in this case, too, for the desired result to be produced, it is necessary that the soul should retain very vividly the cream of the experience which it gained in its previous existences. Needless to say that such is not the case. Armed with the advantage of a vast spiritual experience through previous lives, each individual that is alive to-day would have been more like an angel than the greedy, grabbing, quarrelsome, incurable sinner that he really is. If, on the other hand, we do not retain the earlier lessons, we become like the competitors, say, in a mile race who, as soon as they have covered the first few yards are lifted bodily and brought back to the starting-line to begin afresh, only to be brought back a second and a third time, and so on. It is obvious that such a process is absurd in the extreme, as it would lead nowhere, and God, who is the embodiment of Perfect Wisdom, would be far from indulging in it.

What then is the nature of the after-death life? Islam teaches that every thought and action, however minute, leaves

its impression on the soul. After death the soul leaves the body to crumble away and mingle with dust, while itself it passes into another world. There, just as the body of a babe before it is born, generates a soul within itself, similarly this soul in its turn generates within it yet another soul finer still in essence to which it becomes like unto a body. Now we have a soul and body both free from the limitations of matter. This new soul is finer in essence than the one that gave birth to it, and consequently far more sensitive. The first soul, which now functions as the body of the second soul, bears on it a complete and minute record of all that it has thought or done—the ugly scars of sin, the filth with which it had covered itself, or the beautifying effect of its good deeds. And just as the soul in this life writhes in pain and discomfort when the body encasing it happens to be dirty and unkempt, so does the second soul suffer tortures on account of the ugliness of its body and the stinking filth with which it may be covered. Only this suffering is inexpressibly more acute now, as the organ that feels it is far more delicate and sensitive and its powers have been heightened a hundredfold by a close contact with ultimate realities, realising thereby the irrevocable loss it has suffered by letting slip the unique opportunity which was granted to it in its previous life. The collective name for all these sensations of acute sufferings is Hell, the opposite being Heaven.

But this is only a way of expressing it. We can well understand how impossible it would be for a child, before it is born, to conceive the exact nature of the universe into which he is about to be ushered. For similar reasons it is impossible for us to conceive and comprehend entirely the exact nature of our life after death. If it were possible for us to convey to an unborn child some idea about the nature of the Universe into which he is about to be born, we, of necessity, shall have to convey it in terms and connotations which he can understand, however shockingly imperfect our analogies and similes may be. That is why the Holy Quran speaks of Heaven and Hell in concrete terms such as we understand, while it teaches us at the same time, that it is, from the very nature of things, impossible for us to comprehend their exact nature.

FUNDAMENTAL DIFFERENCES BETWEEN ISLAM AND CHRISTIANITY.

(LIEUT. ABDULLAH CARDELL-RYAN, R.N.)

I.—ATTITUDE TO THE SUPREME BEING.

The average Christian of the present day will certainly admit that there is something which he supposes one may define as the "Supreme Being" or "God." His ideas of the functions of God will however appear to be very vague. That God plays any part in the regulating of the affairs of the Universe he will generally doubt. "If so," he will argue, "why is there so much misery and suffering in the world?" He will regard this as being a definite negation of the interference of the Deity with the actions of mankind.

If one asks him whether his Bible does not tell him that God in the past considerably influenced human affairs, he will proceed to disprove the accuracy of that book on logical, historical and scientific grounds. Nor can we blame him for so doing, as it is an undoubted fact that interpolations have been made in it by men of a not very high degree of intelligence and of even less scruples in order to make the book conform to their own theological views.

Thus the Bible to-day can no longer be regarded as representing the Divine Word and consequently the only faith left to the thinking Christian is a blind belief in a Supreme Being of whose very existence he cannot be certain.

Similarly his religion has evolved into a following of whatever his conscience may appear as dictating at the moment.

So we have in Christian countries to-day, a people who like to think that they believe in God (some of them are of the opinion that God should be grateful to them for believing in Him), but who, in their inability to believe that He plays any part in the regulation of the universe, consider that it makes little or no difference to Him how they act, so long as they "try to act rightly."

The fact that no two persons hold exactly the same opinion as to the correct thing to do under given circumstances, accounts for the many conflicting interests all tending to disrupt Christendom to-day.

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What are the views of the Muslim on this point?
Ask the Muslim what god *he* worships.

"The **only** God," he will reply.

"But you do not worship the same god as we do," objects the Christian, thereby implying a multiplicity of gods.

"There only is one God," retorts the Mussalman. "He who created the Universe and who has in the past sustained, is now sustaining and will in the future sustain until the Day of Judgment every living creature in this Universe. We Muslims refer to the One Almighty God, the Supreme Entity, by the single Arabic word 'Allah,' whereas you Christians have to use at least two words in speaking of the Supreme Being, *le Bon Dieu*, to differentiate between Him and the many mythological gods of heathendom."

"We spell His name with a capital G," says the Christian.

"But you can't use the capital G in articulate speech," the Mussalman replies. "You must admit that it is more convenient to have an entirely separate name for the Almighty which has no connection with nor can ever be applied to any graven images or mythical spirits."

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The Holy Quran was revealed by Almighty God (to whom we will refer in future as Allah) to His prophet Muhammad (on whom be peace and the blessings of Allah). The Angel Gabriel (who is really what Christians call "the Holy Ghost"), "by God's leave hath caused the Quran to descend on thy" (Muhammad's) "heart, the confirmation of previous revelations, and guidance, and good tidings to the faithful." (Chap. II : 91).

The Quran was not revealed in a day. Allah revealed it to Muhammad in small sections which were imprinted on his heart by the Angel Gabriel, the Holy Spirit. After the revelation of each piece of the Quran, Muhammad, who was himself unable to either read or write, dictated it to his followers, those who were literate writing it down and the others remembering it by heart and repeating the whole continually in order not to forget it.

Regarding his belief, the Mussalman is enjoined in Chapter II, verse 130, of the Quran as follows:—

"Say ye, 'We believe in Allah, and in that which hath been sent down to us, and that which hath been sent down to Abraham and Ismael and Isaac and Jacob and the tribes: and that which hath been given to Moses and to Jesus, and that which was given to the prophets from their Lord. No

difference do we make between any of them : and to Allah are we resigned.' ”

The definition of a Muslim is “ one who is resigned to the will of Almighty God (or Allah). ”

The Muslim believes with the certainty of conviction that Allah has not only created the entire Universe : the Sun, Moon, Stars and Planets, including the Earth we live on, but that He also regulates and controls the activities of every creature in the Universe : princes, paupers and politicians, animals, insects, vegetables, and even germs. He provides food and requisite shelter for them. He causes them to be born, to grow and to die, and also places each and every one of them in different circumstances. He also has complete control of things mineralogical, meteorological and astronomical. In fact, He controls every single thing in the Universe.

That which the Christian explains away as coincidence the Muslim recognises as the hand of Allah causing certain circumstances to arise for a specific purpose.

The fundamental difference between the Muslim and the Christian in their attitude towards their Maker is then that the former sees God everywhere and manifestations of His handiwork in everything, and maintains contact with Him through the five times daily prayers of a few minutes each, whereas the Christian is not absolutely certain that there really is a Supreme Being at all, and consequently does not consider it worth while to pray even once a week, in case he should be making a mistake and perhaps praying to thin air.

I must here make it clear that I refer to the average thinking Christian of the present day.

II.—ATTITUDE TO ONE'S FELLOW-CREATURES.

The Christian of the present day is in some ways more tolerant towards his fellow-creatures than was his co-religionist of say 100 years ago, but his attitude towards his fellow-men still leaves much to be desired.

When one considers the fact that Jesus, Son of Mary (on whom be peace and the blessings of Allah), was a great protagonist of the doctrine of brotherly love towards one's fellow-creatures, whom he describes as being all children of the same Father, this lack of feeling for his fellow-beings on the part of the so-called “ Christian ” is all the more astonishing. Similar to his distant feeling towards his Creator, this coldness towards his fellow-creatures is the natural result of the uncertainty of his faith.

The thinking Christian of to-day cannot accept the fallacious Pauline doctrine of the Trinity of Gods, involving the divinity of Jesus. Consequently, for lack of authentic information on the subject, he rejects the teachings of Jesus in their entirety, including, of course, the doctrine of brotherly love.

We cannot blame him for this, but rather should the blame attach to the Christian clergy for bolstering up the heresy of the Trinity, which no reasoning man can accept.

As a consequence of this shakiness of his faith, the Christian is apt to regard everything from the materialistic viewpoint.

If he enjoys the good things of life, it is as a direct result of his own industry and foresight. If he sees a fellow-human in a position of hardship and want, he similarly adduces that this is due to the latter's own laziness and lack of acumen, and sees no reason why he should in any way alleviate his poorer brother's want from the store of wealth which he has amassed through his own perspicacity.

He excuses himself by proclaiming that by doing so he would be making his poor, lazy fellow-beings lazier still—and, moreover, why should he waste his money on helping those fools who cannot help themselves?

Among certain Christian nations, more especially the North Americans, English (not including the Irish, Scottish and Welsh) and the Prussians, there is a very objectionable cult of sneering at other peoples who, through living in a less cold climate than their own, have skins of a more healthy bronze hue than those of the pale, anæmic-coloured sneerers. In fairness to the better types of men of the nations above referred to, it should be mentioned that the amount a so-called *white man* (to me this word conjures up the vision of a death *white* corpse) sneers at what he is pleased to misname "black men" is in inverse proportion to the gentility of his breeding.

It need hardly be mentioned that this attitude is in direct opposition to the teachings of Jesus—however, in East Africa no Church of England minister who valued his standing in the local parvenu "society" would dream of allowing a "black man" to worship his Maker in company with the minister's "white" flock. Probably these good Christians consider the "black man" to have been created by quite a different Supreme Being to their own Maker.

Mixing, if one's distaste for unintelligent company did not prevent one's doing so, with the poor "white" men, staggering under their "burdens" and propping up their

"prestige" by keeping the "black" man in "his place," by which latter is understood snubbing him and kicking the "bloody nigger," should he demur, one would indeed doubt whether the Maker of the rest of humanity had any hand in the creation of these gentlemen. From their attitude one might almost believe that it was they who had created Him.

What is the Muslim view of these things? He realizes that as Allah controls everything in the Universe, so it is He who causes one man to amass riches while He withholds them from another.

Allah does not bestow the riches of this earth as a reward to the righteous, rather are they given as a means of testing a man's goodness. The wealth of the earth belongs to Allah, and those to whom that wealth is given hold it as trustees for their fellow-creatures. If they fulfil their trusteeship justly, Allah rewards them with happiness in this world and the next.

A Mussalman will never refuse to help his less-fortunate brethren by any means that lie within his power. If a brother is destitute (and all humanity are brothers, being all fellow-creatures of Allah's), the Mussalman will not give him half-a-crown because he can't find a shilling in his pocket, but will set the man on his feet, either by providing for his immediate necessities until he obtains employment, or by giving him the wherewithal to trade.

If I provide a poorer brother with money for trading purposes, and his trade prospers, he will endeavour to repay me, but I can exact no interest on the money lent. If he is very poor I shall not lend him the money, but give it to him outright, and I shall only be handing on some of the wealth, over which Allah has appointed me as trustee, to one of the persons for whom I hold it in trust.

As a good trustee I must not waste nor squander the wealth with which Allah has entrusted me. I should be economical in my personal habits and avoid luxury in any form. I should endeavour to invest my spare wealth wisely in profitable trade and thereby increase it and have all the more wherewith to help my brethren as the occasion arises; similar to the position of trustee, who must by the laws of some countries invest the funds entrusted to him in what are known as trustee securities. I am not allowed to engage in gambling of any kind, in fact, gambling is absolutely forbidden in Islam.

A Muslim will not look down on any person on account of his poverty; moreover, a man, no matter how poor he may be, must keep himself in a state of perfect bodily cleanliness, and his clothes also clean, to avoid repelling his fellow-men.

It does not appear to a Mussalman as being any more extraordinary for different people to have different shades of skin, than for them to have either red, brown, black or yellow hair, or brown, blue or grey eyes.

It would be just as sensible for the people with brown eyes to sneer at those with blue, and those with brown hair to turn up their noses at those with red, as it is for your "white" men of England, Prussia and North America to imagine they are in any way superior in intelligence, integrity, generosity or facial beauty to the "blacks," who inhabit most of the remaining surface of the globe.

As the "blacks" are not black, but bronzed, and as the "whites" are not white, except the more anæmic ones, the only conclusion one can come to is that these good people are colour-blind.

It would be a misrepresentation to say that all Prussians, Englishmen and Americans hold these ludicrous views; it is only the ill-bred who harp on these things, just as the badly-bred dog snaps and snarls at its fellow-members of the canine species.

Fortunately this curious uncivilized prejudice is unknown in Islam.

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Thus we see that Christianity, not being built, as is Islam, on the absolute certainty of the existence of an all-powerful, all-knowing, ever-present and ever-provident Supreme Being, is tottering on the edge of the precipice of doubt.

The Christian churches having cluttered up the beautiful personality of the Prophet Jesus, Son of Mary, with a preposterous myth of his partnership in the Godhead, which strikes at the very root of the idea of an absolutely **Supreme** Being, have driven away their more thinking followers. It is the Churches that have driven and are still driving the peoples of Europe and America to atheism and agnosticism.

In this state of doubt as to whence we come and whither going, it is not to be wondered at that these poor souls—struggling for the light of truth, which the salaried priesthood will not let them see, for fear of losing its bread and butter—have no time to hold out a helping hand to their fellow-strugglers on the road.

The Muslim views this world as a stage, and Islam teaches him that when the curtain falls on the last act, it is the actor who has played well the part allotted to him, irrespective of whether it be the part of prince or pauper, who will receive the applause.

ISLAMIC CULTURE.

(HAZRAT KHALIFATUL MASIH II.)

RELIGION AND SCIENCE—I.

The conflict between science and religion is very old. It seems to know no beginning. It has been going on from times immemorial. During the various stages of man's intellectual development it has taken different forms. The great scientists were subjected to all manner of persecution. They were held up to scorn, scoffed and jeered at. They were denounced and condemned as magicians and sorcerers. Some of them were even burnt alive. They were made to suffer every hardship and privation known to man at the hands of the votaries of religion and the so-called great champions of its cause. But they and their prototypes, the philosophers, in their turn regarded and stigmatised the founders of religions as the victims of apoplexy, hysteria and melancholia. Those who have cared to read the history of this conflict between science and religion know that religious men have persecuted the scientists and the philosophers and the latter have given them very obnoxious names. But the question is—what is this conflict and what is it due to? Do really any valid and substantial reasons exist for such a conflict? Does religious teaching counteract or contravene scientific knowledge? The easiest and the best way to know whether or not religion really conflicts with science is to find out their definitions. Disagreement between two persons having the same point of view is due sometimes to the difference in the definitions and interpretations they put upon it. Sometimes a mere difference of definition and the phraseology that is used to explain the same view-point leads to serious disagreement, even active antagonism and hostility. Let us, therefore, first see what is the definition of science and religion.

DEFINITION OF SCIENCE AND RELIGION.

Mazhab (religion) means the way by which to know God and find Him and of which He Himself has informed man by revelation; and by science is meant that organised body of knowledge which has been accumulated on a subject according to fixed principles and is dependent on deductions from self-evident truths, or it means those branches of knowledge which deal with material phenomena and are based mainly on observation, experiment and induction. Could there be possibly any conflict between these two definitions of religion and science? If these are in fact the definitions, respectively, of religion and science, then there is no conflict between them. If the definition of religion is not that

which is given, it is bound to come in conflict with science. If it be said that by religion is meant that stage of the mental development of man arriving at which by sheer force of that development and evolution he may come to know of some things which persons with less developed minds than his could not find out, that is to say, if religion is the result and outcome of the development of the subconscious mind, in other words, if by it are meant those sciences which are the result of man's own thinking and deliberation, then the sphere or province of both science and religion is the same. If religion be understood to mean those ideas which spring from and are born of, feelings and sentiments and are not based on any principle, then it is entirely the product of the exercise of man's deliberate faculty and no religion at all. Such ideas can, at best, be called wise and beautiful sayings which deserve no serious discussion. If religion, it should clearly be understood, is the name of those thoughts and ideas which are the result of the development of the subconscious mind, then that is science itself. That which is not based on sound and verified knowledge and is only the creation of the mind is a figment of imagination and unfounded unreality and not what we call by the great name of religion.

DIFFERENCE BETWEEN SCIENCE AND RELIGION.

Religion really is the name of those verities which concern man's union with his Creator whose knowledge God has bestowed upon him by means of revelation and science is the name of the combination of those results and conclusions which man arrives at after a deep study of the creation of the universe and the laws that regulate it. Some religious truths, no doubt, are capable of being known by the exercise of man's intellect and mental faculties, but science is wholly and entirely the outcome of an intelligent reflection over what is happening around man in the universe.

In view of these definitions of science and religion there remains absolutely no ground for any dispute or conflict between the two. Religion is based on God's own revealed word and science is His handiwork, and there can possibly be no disagreement between the word and work of an intelligent person. It could be possible with a lunatic or an impostor—but God is neither a lunatic nor an impostor. As He is neither weak of intellect nor deficient in morals, conflict between what He does and what He says is evidently impossible. Hence conflict between science and religion is also impossible.

There may arise a question here—whether God really

is and speaks to His servants. But we cannot afford to deal here with the question of God's existence. Supposing that He exists and that He sends down revelations, then there can be no dispute between religion and science. Either deny the existence of religion itself or you shall have to admit that God is. You cannot believe in one and disbelieve the other.

REASONS OF THE CONFLICT.

If no conflict is possible between science and religion, then why during the ages they have stood arrayed against each other? Why were the scientists condemned, persecuted, put to death and burnt alive? There must be some reasons for this age-long disagreement. The fact is that this dispute, this disagreement, this conflict is unreal, unintelligent, foolish. True religion does not, simply cannot, conflict with science, and true science cannot contradict and confute religion. Religion, as is explained above, is based on God's revealed word, and science is His own work; and there can be no real and true contradiction between the two. If there appears to be one somewhere it shall have to be admitted that either a wrong interpretation was put on the definition of religion by the religious people, or that the definition of science was misunderstood and misconstrued. They both are from a Being who is incapable of erring. It is we who err by misunderstanding true science and true religion and are deceived into believing that they contradict each other.

Water, for instance, was at first believed by scientists to be a simple element but now it has proved to be a compound substance. Which of the two groups of scientists would you call foolish, those who first thought that water was simple in its composition, or those who believe it to be compound? Suppose that the Quran had then said that water was a compound substance, would not it then be said by the scientists that it conflicted with science, though they were manifestly mistaken in what they considered to be an established scientific truth. Similarly, the Quran does not consider the age of the universe to be 7,000 years. Some religious people have misunderstood it to be a Quranic belief. Science very forcibly contradicts this view. Now it cannot with reason and propriety be said that science contradicts the Quran. It only contradicts a view which is apparently mistaken to be the view of the Quran. The Quran as forcibly controverts this view as does science. Mohy-ud-Din Ibn-ul-Arabi has written in his renowned book, *Fotooh-ul-Ghaib* that he was told in a revelation that pyramids in Egypt dated hundreds of thousands of years back.

The fact is that we sometimes fail to correctly understand the work or the word of God which leads us to see a conflict between Science and Religion. Otherwise if Religion is actually based on the revealed word of God and Science is His own handiwork, then no conflict between the two is possible, nor even imaginable. Science should then support Religion, not contradict it, because what an intelligent person says always supports what he does. Hence no scientific discovery can conflict with the established religious truths. There can be no contradiction between two truths. The Quran says, "There is no untruth in the Word of God, however deeply you may reflect over its teachings, you will find it full of unmixed truth and nothing but truth. Again it says, "There is no error, no flaw in God's work either." That is to say, you will never detect any disagreement, any difference between the word of God which is Religion and the work of God which is Science.

SCIENCE AND THE QURAN.

The Quran repeatedly draws our attention to the investigation and understanding of scientific truths instead of declaiming against them and finding fault with them. The Quran does not discourage the study of Science, but positively encourages it because it is convinced that the increase in the knowledge and learning, intellectual development and mental refinement, of people, instead of decreasing their respect and reverence for it, would actually raise it in their estimation. It encourages the study of science by saying, "Think and reflect over what is in heavens and earth." By "heavens" are meant those branches of knowledge which relate to the creation and movements of the celestial bodies, and by "earth" are meant those sciences which deal with the changes and developments that take place in the terrestrial bodies such as biology, geology, archæology, etc. If the study of these sciences were considered by the Quran to be resulting into a dislike for Religion and all that it stands for, the Quran would have placed a ban upon it. It, on the contrary, enjoins and commands its followers to study all these sciences and to think deeply over and make a complete investigation of what new scientific discoveries are made because it is satisfied that no scientific investigation, no new discovery can, in the least, adversely affect its impregnable position, but would only corroborate and support the truth and reality of its teaching. The Quran has not remained satisfied with only making a passing suggestion to its adherents to study scientific knowledge, but has returned to this subject again and again in its pages. It abounds in verses enjoining upon the Muslims to think over the nature,

reality and significance of all those numerous things which God has created. One of such verses is: "Indeed in the creation of the heavens and the earth and the alteration of the night and the day there are signs for men of understanding. Those who remember God standing and sitting and lying on their sides and reflect on the creation of heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee! Save us from the chastisement of the fire." (3: 189, 190.) What clear and definite directions are embodied in these verses for the study of science. How could we know the properties of the things around us and the great benefits that we can draw from an intelligent understanding of these properties and how could we know this great and most useful truth that nothing in the universe is created useless, if we did not make a thorough study and full investigation about them. So the Quran, by drawing our attention to the properties of things, has opened for us avenues of unlimited scientific knowledge. It has also urged upon us the necessity and usefulness of protracted and patient researches in our studies by declaring that everything in the universe has its use; nothing is created in vain and has warned us against hasty inferences and jumping at rash conclusions. The scientists of the old school regarded certain parts of the human body as useless, and believed that they served no other purpose but to remind us of the stages of physical evolution through which man has passed. They even considered them to be actually prejudicial to human health and recommended their removal, regarding them as responsible for certain diseases. But the advance and development of scientific knowledge and man's varied experience and increased learning have established the unreality and baselessness of this idea and have unmistakably demonstrated the truth and soundness of the Quranic hypothesis. There is an intestine in the human body which the doctors call vermiform appendix. It was generally thought that small pieces of half digested food remained stuck in it causing appendicitis. Believing this intestine to be apparently of no use, the doctors have till very recently been removing it when performing an operation for appendicitis. But the recent researches in surgery have shown this idea to be possessing no foundation. Experiments have established its groundlessness. The most recent experiment in this connection was made on twelve monkeys. Appendices of six of them were removed and all of them were put on the same diet. An examination of their general physical health showed that those six monkeys whose appendices were removed had lost in their agility and quickness of move-

ment. The effect of this and other experiments of the same nature has been that the doctors who used to cut off the vermiform appendix without any hesitation even when the patient was not suffering from a serious disease have become more careful. They have realised that this intestine is not altogether useless, as they first generally believed it to be. Experiments and researches have shown that nothing is useless. If these experiments had not been made and the vermiform appendix would have continued to be regarded as a useless relic of the physical changes through which man has passed in his evolution, how could the truth of the Islamic principle that all things have their uses, have been proved. Islam, indeed, encourages the study of Science because being based on the Revealed Word of God, scientific discoveries reveal the resplendent beauty and unchallengable truth of the teaching of the Quran.

One very common cause of the conflict between Science and Religion is that some people come to look upon their own capricious whims and fads and their ideas based upon imperfect and unsound knowledge as Religion which necessarily collide with accepted and established scientific facts. Experiments and observations can never agree with fads and fancies, neither are these fads and fancies Religion. The men of science sometimes are as unreasonable and illogical in their attitude as some so-called religious men are. Like the latter they, too, sometimes are tempted to regard their pet theories as Science. They naturally conflict with religious truths. But theories unproved and unsupported by regular and reliable experiments are not Science as ideas and views uncorroborated by reason and intelligence, of some so-called religious leaders are not Religion. A mere invention of the brain of a man can carry no weight before the Revealed Word of God as the foolish fancies of a *mullah* are trash before the established and proved historical facts. Theories continue to change. The advance of knowledge and learning has given rise to new theories which have falsified the old ones. Einstein's Theory of Relativity has shown some generally accepted theories to be foundationless. Scientists are as capable of making mistakes as religious men are. All theories are not Science, as all that is said or believed by those who are regarded as religious men is not Religion. We should base all true knowledge on experiment and the Word of God. Then there will be no conflict. If there appears conflict anywhere between Science and Religion, then either a wrong interpretation has been put on religious teaching and the Word of God has been misunderstood and misconstrued or there has remained some error, some flaw in making scientific experiment. (Sunrise.)

SOME QUESTIONS ANSWERED BY HAZRAT KHALIFATUL MASIH II.

(TRANSLATED BY S. NIAZ).

Question: According to Islamic Shariyyat the punishment for theft is that the hands of the person guilty of the crime should be cut off. Are we to understand that this punishment is to be meted out to every thief, or is it to be resorted to only in extreme cases?

Answer: As far as I understand the Islamic law, this extreme punishment is to be resorted to only in such cases in which the criminal is a hardened and confirmed thief, one whose life justifies the application of the appellation *Sāriq* (thief) to him in ordinary usage.

Ques.: How is it that the punishment for a thief is so condign, while in the case of embezzlement of valuables entrusted to one's care, which sometimes causes greater loss to the community, the punishment is not so salutary?

Ans.: In the case of a person who proves unworthy of trust and betrays it, we can refrain from entrusting him with anything a second time and the scope and field of his mischief is thus automatically narrowed. But we have no such power of narrowing the field of activities of a thief: he breaks into our houses whenever he finds an opportunity and carries away our goods. In the first case harm can come to us only if we put ourselves in the power of the dishonest man by entrusting our goods to him, so that it is always possible for us to avoid the danger of loss by having nothing to do with him. But in the case of a thief we are powerless in this respect. He breaks into our houses without our knowledge and we cannot safeguard ourselves against him as effectively as we can in the other case. Therefore, as the nature and extent of the mischief is different, the punishment that is prescribed is also different.

Ques.: Has Islam thrown any light on the question as to the end of this world? Does it say when this end would be?

Ans.: The Promised Messiah has taught us that the life of the Universe is landmarked after every seven thousand years by some deep, far-reaching change of stupendous importance and significance. This change, when it comes, is so thorough that it is practically the end of the former order of things. It should be remembered however that this change is confined to the affairs of man; the earth and the heavenly bodies remain as they are, except for some minor alteration which might take place in them with the passage of time: they are not destroyed. It is a change, not the final end,

the end only of that particular order of things which it overtakes, one cycle merging gradually into another. The end of the world in the sense in which we usually understand it, the end which has been foretold by every prophet as being very near, it is possible, may come after a thousand years from now, while it is also possible that it may yet be quite far off.

Ques.: The Prophets of God and other righteous souls that have passed away, and wicked persons that are dead, are they, each respectively, enjoying the fruits of their good lives and undergoing the punishment for their sins? If the righteous have been in heaven and the sinful in hell all along, what, then, does the Day of Judgment that is to come signify? Does not the latter seem to be a useless sort of proceeding, if everybody has already been sent where he belongs?

Ans.: Really speaking, the righteous souls that have passed away have not, so far, entered into the Jannat (heaven) which will become their abode after the Day of Judgment. We cannot say that they are not in heaven now, but it is true at the same time that there is a Paradise which they will enter only after the Day of Resurrection. This fact becomes easier to grasp after a reference to what the Promised Messiah has taught about the Mi'rāj (the Holy Prophet's ascension to Heaven). He said he certainly believed in the Mi'rāj, but he did not believe that it took place with the soul of the Holy Prophet encased in his usual earthly body of clay. Of course, his soul must have had a body on that occasion, but it was a body of some other kind. Similarly, the righteous souls that are with God now are in one sense in Heaven, but they are not in the Heaven which has been promised them after the Day of Judgment. The same is true in the case of the unrighteous and the wicked; they also, even now, are suffering the tortures of hell, although, at the same time, there is yet another Hell that awaits them.

To be more accurate and exact, the wicked who have passed away are not being subjected to the punishment they have merited, but they are gradually being prepared and put into a state of being best calculated to receive the final treatment, so that the treatment should produce the best results. Their sensitiveness and feelings are being remoulded, developed and quickened in such a way that they may register the coming sensations in their full intensity. There is a very close analogy between this and the science of medicine as it has been practised through the ages and as it is practised to-day, which enables us to understand the treatment for purging the human soul of sin and iniquity after death and preparing it to receive the powerful nectar of Divine

favours without the risk of the recipient cracking under the strain. When physicians want to clean the bowels of a patient they do not at once proceed to administer the drugs calculated to bring this about, irrespective of the patient's fitness for the treatment. They first prepare him for it. When administering strong tonics, too, they proceed in the same way, first bringing the patient's digestive faculty to the pitch required for a beneficial assimilation of the tonic. Similarly, during the stage of existence which intervenes between death and the final Day of Resurrection, Almighty God subjects the human soul to a measured and gradual process which on that day will end in producing a soul capable of standing the strain that will then be put upon it and benefit by it to the fullest extent. In a way, therefore, it is correct to say that the real punishment of the deeds of the wicked and the actual reward of the goodness of the righteous has not, so far, been extended to them.

Ques.: Are we to understand, then, that during the interval that lies between death and the day of final Resurrection the consequences of their wickedness do not overtake the evil-doers?

Ans.: It is true that the actual punishment that is destined for them does not overtake them at this stage of their after-death life, but at the same time it is also true that they begin to feel the choking breath of the sulphur fumes and the heat of the consuming flames, so to say, as from a distance. They see the shadows of the prison walls lengthening around them and hemming them in, and they see the cymmerian darkness of hell settling thick and heavy upon their souls. The trend of the process of preparation preliminary to the final purging and burning in hell opens their eyes to a realisation of the horrors which lie ahead, and who does not know that the anticipation of torture is a torture in itself? Similarly, the righteous souls, too, begin to feel, in some measure, the happiness and the bliss which awaits them. A saying of the Holy Prophet (peace be upon him) throws a flood of light upon the condition of man at this stage of his metaphysical life. This saying is that after death a window into paradise and a window into hell is opened upon the righteous and the wicked respectively. So all that we can say about man at this state of his life in the Unknown Beyond is that the fragrance and freshness of the airs of heaven are wafted on to the one through this window, and the choking, pungent fumes and a little of the fierceness of heat from the blasting furnace catch the other and make him gasp for breath. On the day of final judgment, however, the windows

will be widened into doors and each will pass on to the abode which he had prepared for himself while on earth.

Here there is another question that might arise in the minds of some. Take the case of three men who die at different times—one who died six thousand years ago, the other who dies to-day, and the third who dies only a short while before the end of the world. From what I have said so far on this question, it would appear at first glance that even though the merits or the demerits of their deeds may be equal, the suffering or the enjoyment of happiness of one of them will be longer than that of the other two, which would mean that the judgment is not balanced, equitable and just. But it should be borne in mind that each soul, no matter at what period of the life of the Universe it passes through the portals of death, is prepared to receive the final reward or punishment at a calculated and measured pace which would end in a simultaneous completion of the process of preparation in the case of every soul. The person who died six thousand years ago is being prepared to reap the harvest he had sown, at a slower rate than those who died later and, by intensifying the process extremely, those who will die on the eve of the end of the world will be rendered fit to receive the treatment almost in the twinkling of an eye, so to say. In this life we see that with the coming on of age one's hair begins to go grey. But the process is slow and takes years to complete. In some rare cases, however, we find that a healthy young man receives a sudden shock or goes through an hour or two of intensely painful experience, which results in changing the colour of his hair completely. The duration of the process is therefore immaterial as long as its graded progress in different cases brings them all ultimately on the same level. The result in every case is in the control of God; He can bring it about in one fleeting fraction of a second, or He can lead to it by a long, slow road, so that on the Day of Judgment all humanity will arise equally fit to receive the reward or suffer the punishment which awaits different individuals, irrespective of the period of the earth's existence at which they died.

Ques.: Granting that Soul is something imperishable, something that will live everlastingly, what is the aim of the Divine plan in creating such a thing? Does God desire us to develop our souls into a likeness of Himself?

Ans.: Almighty God is infinite—infinite in his attributes, infinite in his powers, infinite in essence and spirit; and a realisation of this fact is among the fundamental essentials of human progress. But the sanguine nature of man is such that, had his life been limited, he would have failed to

grasp this all-important fact. At the time of his annihilation the burden of his thoughts would have been that, but for the untimely end, he would soon have touched the bottom and learnt all. His case would have been like the proverbial alchemist who refuses to see in his failure the limitations of his power and blames a fraction of a degree of heat for the negative result of his labours. God has therefore made man immortal, given him life everlasting and an endless opportunity so that his soul, becoming eternal itself, may realise the immeasurable immensity of the Infinite Mind.

THE HOLY GHOST.

(T. K. LYE).

After the descent of what is called the Holy Ghost on Jesus at the moment he received baptism at the hands of John the Baptist on the bank of the River Jordan, it appears, Jesus began to understand what the exact nature of God's inspiration is. But, for the benefit of his ignorant disciples and the writers of the Gospels, such inspiration has to be interpreted as the coming of a "dove" or "rushing mighty wind."

When Jesus was with his disciples he said, "And I will pray the Father, and he shall give you another Comforter." (John xiv : 16). Again he said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatever I have said unto you." (John xiv : 26).

According to the Gospels this promise shows (in addition to the sacrifice made by Jesus in getting hanged on a tree as redemption of the original sin of the Christians) that Jesus would manage to send another Comforter to console and protect the Christians from committing sin.

I give here a few quotations from the Bible to show the mode of Jesus' sacrifice, as it also forms part of the subject matter. The sacrifice of Jesus saved from the original sin and the Comforter protects from the general sin. These quotations are: "They took him (Jesus) down from the tree, and laid him in a sepulchre" (Acts xiii : 27-29); "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written: Cursed is everyone that hangeth on a tree" (Galatians iii : 13). This is what Paul says. Further, "the God of our Father raised up Jesus, whom ye slew and hanged on a tree"

(Acts v : 30). " And we are witness of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree " (Acts x : 39). These are the words of the disciples. And Peter says, " who his own self bare our sins in his own body on the tree." (I. Peter ii : 24.)

The disciples and the earliest writers, Peter and Paul, say Jesus was slain and hanged on a tree, but the writers of the Synoptic Gospels, and John, the latest writer, say that Jesus voluntarily offered to be crucified on a cross.

The contradiction between the statements of the disciples and the writers of the Gospels on this matter is significant :—

Mr. Arthur Weigall says : " Long before the Christian era a cross was widely used as an object of worship, just as in Egypt the obelisk was not only a symbol of the sun-god, but was also itself a god, so the cross was itself an actual divinity. The trunk of a tree, with or without its branches, was sacred to various gods, and, in the case of worship of Attis, the image of the god was hung upon his sacred pine-tree at the commemoration of his death; and we learn that the tree-trunk itself was swathed in linen and treated as an object of worship. So, too, the tree sacred to Osiris was decked in linen and placed in the temple, his body having traditionally been affixed in its branches."

" A clear instance of the worship of the Cross, or tree, as itself a god, is to be found in the half-pagan, half-Christian poem inscribed upon the early Anglo-Saxon Cross at Ruthwell in Dumfriesshire. In this poem the Cross is made to say : ' I lifted up Heaven's great lord, and they reviled us both together; me, stained with blood poured from the man's side, and Christ who was on the Cross. Then came nobles to him in grief; and I, who beheld all, I was stricken with sorrow.' Indeed, on the early Church crucifixes Jesus is represented not as a nude and dying or dead man, but as a glorified divinity, alive and clothed in a robe; which suggests that, through the persistence of the pagan tradition, he was in some sense identified with the older divinity of the Cross or tree itself." (" Paganism and Christianity," pp. 79-80).

During the ministry of Jesus he promised to his disciples that he would come down a second time before they died. The disciples believed and relied on this promise more than on the promise of the Comforter. They had believed that Jesus' second advent upon clouds was imminent. (Matt. xvi : 28; Mark ix : 1; and II Thess. ii : 3). When they met with disappointment in this vain hope they began to look on the other promise of the Comforter.

In Acts, chapter ii, it is stated that the Holy Spirit descended on the disciples and on some others on the day of Pentecost, after the supposed ascension of Jesus. It came down upon them in the form of tongues of fire, when they began to mutter in unknown languages until people wondered, and thereafter three thousand more received baptism with a hope that they, too, might be blessed with this Holy Spirit. But to their misfortune the Holy Spirit never descended.

It was the "rushing mighty wind" that came down as tongues of fire, and if this was understood to mean the Holy Spirit by the disciples, then there is no doubt that in all their preachings and teachings they must have taught the same beliefs. This is evident when we look at the Hrius-Athanasius controversy.

It was at the third ecclesiastical assembly of Toledo, A.D. 589, the Niceno-Constantinople Creed was added with the Holy Spirit as Divine, and sentence of condemnation pronounced on those who did not believe that the Holy Spirit proceeds from the Father and Son (*vide General History of the Christian Religion and Church*, by Dr. A. Naender, vol. iv., p. 90).

Luke says that the Holy Spirit is a gift of God (xi., 13), but the Bishops who assembled at Council of Toledo, after a hot controversy, passed and accepted it as divine, as the Logos theory was accepted at the Council of Nice in 325 A.D. Hence the doctrine of Trinity was founded.

If the Holy Spirit is Divine, then one would have to conclude that God-the-gift becomes something to be bestowed himself to another God-the-gift. So, the Christians who lived before the Council of Toledo must have become subject to the condemnation pronounced by the Ecclesiastical dignitaries of the Church of the Fifth Century for not believing the "gift" as divine.

The mode of the descent of the Holy Spirit as a "rushing mighty wind" and the explanation of the same to the crowd by the disciples disclose their earlier conception of what is meant by "wind."

On this point Mr. Weigall says: "The Conception of the Holy Spirit as the "wind," or "breath," of life is found in other ancient religions, and is clearly revealed in the prayer to the god Atom inscribed in the coffin of the Egyptian Pharaoh Akhnaton (1370 B.C.), which reads: "I breathe the sweet breath which comes forth from thy mouth. It is my desire that I may hear thy sweet voice, *the wind*, that my limbs may be rejuvenated with life through love of thee. Extend to me thy hands holding thy Spirit (Ka),

that I may receive it and may live by it." ("Paganism in Christianity," p. 184).

Now let us see what was meant by Jesus as the Holy Ghost. When he said that he would ask his Father to send another Comforter (Paraclete) he did not mean it a kind of spirit or wind, co-equal with the Father and Himself (Son), so as to become worthy and entitled to be worshipped. In the first place it is difficult to know the word used by Jesus. Even scholars of the Semitic languages have found it difficult to discover the original Semitic name used by Jesus with regard to his promise of the Holy Ghost.

If Jesus had used the Aramaic word to mean in Greek as Paraclete, that is, a spirit to console the Christians by infusing new ideas and thoughts, then it shows that the duty assigned to be performed by the Holy Spirit has been left undone. On the other hand, if Jesus used the word to mean Periglotos or Periglyte, that is, the most illustrious, renowned and praise-worthy, then it points out clearly that by Holy Spirit is meant a prophet bearing the name to mean as most illustrious, praiseworthy, etc. It is an admitted fact that after Jesus no prophet appeared except Muhammed, which name means in Arabic as illustrious and praiseworthy.

Jesus is reported to have said about Periglyte that he is "the Spirit of Truth," that he will testify concerning the true nature of Jesus and of his mission (John xv., 26). The most important work to be accomplished was the chastisement of the world on account of judgment, because the Prince of this World is to be judged (John xvi., 11). The King, or Prince, of this world was Satan (John xii., 31; xiv., 30), because the world was subject to him, so he made the whole world to worship idols and images of pagan gods before the time of Muhammad.

Another description of the Holy Spirit is that "he will not speak anything of himself, but whatsoever he hears that will he speak, and he will show you the future things" (John xv., 13).

As to this "Spirit of Truth" the Holy Quran says: "The Promised Spirit of Truth is come, and the result is that falsehood has vanished, for verily falsehood ought to have vanished with his coming" (xvii., 72). It was Prophet Muhammad (may peace and blessings of God be upon him) who declared to the whole world that there is only One God, and then began to chastise and destroy all sorts of idolatry then prevailing in every nook and corner of the world.

Jesus said that the Periglyte shall live for ever. The Holy Quran says that the Holy Prophet has an everlasting

life and that his spiritual blessings shall never be intercepted. But he is the Messenger of God and the seal of prophets (xxxiii., 40). Again, the Holy Quran says: "And we have sent thee as an entertainment of mercy for all the worlds, *i.e.*, for all the ages."

Jesus said that the world sees not the Periqlyte. The Holy Quran says of the Holy Prophet that the world does not see him. "They look at thee, but do not see" (viii., 196). Jesus said that the Periqlyte shall testify of him. The Holy Quran says, addressing Jesus: "I shall purify thee, O Jesus, of all false charges that have been imputed to thee by the unbelievers, whether Jews or Christians or others" (iii., 48). Not only is the Holy Prophet the only claimant of clearing Jesus of all false charges, but he actually brought millions of men to believe that Jesus was a righteous servant of God, free from the false charges of both the Jews and the Christians. He cleared away all the falsehood that had been attributed to Jesus, whether by the Pagan Christians or by the bitter hatred of his enemies. Thus the Holy Prophet stands alone as the purifier of Jesus from all false charges, and, therefore, it was alluding to him that Jesus said that the Holy Spirit "shall testify of me."

Jesus said, "when he, the Periqlyte, is come, he will guide you into all truth." The Holy Quran says, "I have made your religion perfect," *i.e.*, have taught you all the truths, which could not be taught by the earlier prophets, "and I have completed my blessings upon you" (v. 5).

At last Jesus said of the Periqlyte that "he shall not speak of himself, but whatsoever he shall hear, that shall he speak." The Holy Quran says, "The Prophet does not speak of himself, but speaks only what is revealed to him and that which he hears from another source" (liii., 3-5). This is the function of a Prophet of God, and not of a dove, wind or spirit, or a part of a triangular God. The Holy Prophet was always guided by the revelations from God, and the Holy Quran which contains such revelations stands as the strongest proof of the Holy Prophet's claim as not only the Holy Spirit referred to by Jesus, but also the "Bornasha" or "Son of Man," mentioned by David, because it was Prophet Muhammad who destroyed the power of the Prince of this World.

Now it is very clear that by Holy Spirit is meant Prophet Muhammad (may peace and blessings of God be upon him), and not the pagan belief of wind or spirit co-equal with the pagan god. Let those who are anxious to save follow the "Spirit of Truth."

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The Ahmadiyya Movement.

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirad-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:—

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MISS EILEEN (FATIMAH) TRUDGETT

who recited two pieces from the Holy Quran in front of the large gathering on the afternoon of the last 'Idul-Azha Festival at the London Mosque. She is a Muslimah of over two years' standing and possesses a remarkable aptitude for learning Arabic.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

Notes.

RACIAL ANIMOSITIES.

Colour prejudice is the beam in the white man's eye which he cannot see himself, although he has seldom been slow to see the mote in the eyes of his neighbours. This prejudice is particularly strong in America against the Negroes who are the descendents of those unfortunate black slaves who were captured in thousands in Africa and carried to America to work on the plantations. Instead of

being treated with consideration and kindness, which these poor wretches deserve from America, they are treated with implacable hate. An incident which shows how strong is the antipathy towards Negroes happened only recently in U.S.A. To quote from "The Times" (London) of May 11th, "There was a hideous outburst of racial feeling at Sherman, Texas, on Friday, during which a Negro was slowly roasted to death, and the Negro quarter of the town wrecked by a mob of white men. The excitement appears to have continued until yesterday, when the town was handed over to the complete control of the military." The murdered Negro was on trial for attacking a white woman and the outrage was committed when the trial was actually proceeding. The mob obviously considered a fair trial too good for a Negro and took the law in their own hands.

In spite of all the progress in philosophy, ethics and morality which the white man claims for himself, it is curious how some absurd prejudices still cling to him. Himself happening to be fair in complexion, he considers a dark skin, which signifies no more than the effect of certain climatic influences, to be something debasing and degrading. It is a still greater irony that this prejudice should be at its worst in America, the land of equality and freedom.

The teachings of Islam offer a bright and hopeful contrast to the views generally held regarding race and colour. The Holy Quran says: "O ye people! we have created you of a male and a female and made you tribes and families that you may know one another, but remember that only those of you are most honourable in the sight of God who are most pious." The Holy Prophet (may peace and the blessings of God be upon

him) taught, "There is no ground for pride and precedence for an Arab over a non-Arab except through righteousness and piety." On another occasion he said that race or colour or class was no asset or handicap in itself: that real merit lay in dutiful obedience to God and service to humanity. These teachings, it will be seen, strike at the very root of colour and class prejudices; but what is still more remarkable is the fact that in Islam these teachings are no mere idealisms. They are a real live force which knits all nations, classes, colours and races into one universal brotherhood possessing equal rights and meriting equal consideration. The pre-Islamic Arab was an inordinately proud son of the desert, who held all non-Arabs, particularly freed slaves and Nubians, to be far below him in the social scale. If at that time some one had told him that his descendants would one day be proud to belong to an army led by a freed slave or a Nubian commander-in-chief, he would have deemed it an unpardonable insult and probably replied with a thrust of his long lance. But such was the purifying and humanising influence of the teachings of Islam that the Holy Prophet appointed freed slaves and Abyssinians, to be commanders-in-chief of the Muslim Army on more than one occasion, and the proud high-born Arab chiefs vied with each other in serving them and carrying out their orders.

It is needless to say that as long as these absurd prejudices cling to the minds of the white people, humanity can never get rid of the dread of colour wars, and that it is no mere exaggeration or the flight of fancy to say that in an atmosphere such as this the nightmare of these wars may not remain a mere nightmare for very long; that it may soon become a grim reality. But it is to be hoped that men's better nature will prevail and that in accordance with the teachings of Islam humanity will purge itself clean of such unworthy sentiments.

HAZRAT KHALIFATUL MASIH, Head of the Ahmadiyya Movement, on the present situation in India.

ADDRESS DELIVERED ON MAY 2nd, 1930.

TRANSLATED BY S. NIAZ.

The question about which I wish to express my views to-day is a political question, but, as Islam does not forbid us from participating in the political life of the country we may be living in, and as on the contrary it defines the limits to which one may indulge in politics and points out the way which one should pursue in doing so, I have chosen the present political situation in India as the subject of my address for to-day.

As all of you must be aware, an intensive propaganda is being carried on by the Indian National Congress through the length and breadth of India. The Congress in itself is nothing that need trouble or concern us. It is the name of a group of individuals who claim to be striving for the freedom and welfare of India, and no sensible and self-respecting person will look with indifference on and fail to appreciate the patriotic endeavours of people, who voluntarily throw themselves into troubles and hardships so that their countrymen may live in ease and comfort. Therefore, as far as the professed aims of the Congress and its principles are concerned, we completely sympathise with them. The goal which they have in view—namely, the progress and welfare of India and the winning of a political status for India that may be worthy of her name—is our goal too, and we are second to none in our eagerness to see this object realised. We also desire freedom for India with the same sincerity and steadfastness of purpose as do Gandhiji, the two Nehrus, father and son, Mr. Sen, Mr. Iyenger, Dr. Satyapal and the other political leaders. India is our mother country in the same sacred sense in which it is theirs, and its love and the desire to see it strong and free surges up in our breasts with the same sweep and strength as it does in theirs. We therefore can never bear to have it said about us that we

do not love our mother country or that the political leaders and their followers have outstripped us in this respect. On the other hand, no sense of patriotism or love of liberty can overcloud our sense of justice and make us blind to the fact that India at the present day is a possession of Great Britain. The English may have subjugated this country through force of arms or they may have assumed the reins of government because the people of India preferred their rule; they may have over-run the country at the invitation of someone or they may have done so unasked, for their own gain and benefit; they may have exploited the resources of India in a way so as to draw away her wealth to their own country or they may be carrying on the government in a way most advantageous to India herself, but, leaving these questions aside, it cannot be denied that the English came to India in the seventeenth century and that in the nineteenth century or, rather, as early as the eighteenth century, they obtained a hand in the government of India and that now the whole of the country is under their rule. It cannot be denied, therefore, that the lawful authority in India at the present day is the British Government as represented by what is called the Government of India. Such being the case, it stands to reason that any other machinery that may be set up to assume administrative control of the country and to carry on the duties of government in defiance of Great Britain and without coming to an understanding with her cannot be regarded as a lawful authority. Only that government can claim to be the lawful authority which may come to be set up after an understanding has been reached between Great Britain and the people of India, provided the interests of any of the minority communities are not bartered away or betrayed at the time of the formation of the future Constitution. If, however, care is not taken in this respect and the minorities are let down in order to placate powerful interests, India, instead of becoming a strong, self-governing country, will be thrown into the bloody horrors of a fierce civil war, and, instead of there being peace and prosperity in the country, lawlessness and ruin will stalk the land.

The growth of political consciousness has of late led Great Britain to give an increasing share to the people of India in the government of the country. The purpose of the Simon Commission, as we all know, was to find out to what

further extent the reins of government should be transferred into Indian hands. But the process of transfer is slow, while the new-born National fervour is impatient of delays. Education and the desire for freedom has opened the eyes of India : she is now wide awake and on the alert. Looking past her own borders she has seen many countries win their independence during the past years. The natural effect of such events in the outside world upon her own people has been that they no longer submit quietly to a foreign rule. Besides, it is impossible that such a vast country comprising one-fourth of the population of the whole world should suffer itself to be ruled over by foreigners for an indefinitely long period. If the demands of India are not fulfilled, the country, exasperated by protracted delays, throwing reason, foresight and caution to the winds, will rise up with one voice and one will and, with complete and reckless disregard of law and order, launch itself on the bloody path so often followed by subject nations in order to throw off a foreign yoke. Such a course may be regarded as destructive, ruinous and suicidal by those who weigh the pros and cons of their actions, but it must not be forgotten that there are circumstances and there is a time when suicide and self-annihilation begins to appear to be the only honourable course that is open and that not a few of us take the awful step without hesitation or any feeling of regret. We see cases of people who love their lives and would not like to have them cut short, but, in spite of that, they sometimes begin to regard death as the only solution of their difficulties and try to make an end of themselves with the help of poison or bring about their death by some other form of suicide. Just as individuals are sometimes liable to be affected by circumstances in a way so as to steel them against the horrors of a self-inflicted death and make them stubborn and insistent in taking the awful step, in spite of the remonstrance of their friends and well-wishers, similarly there are moments in the lives of nations as well when they begin to prefer death and ruin and go to their destruction with their eyes wide open.

In short, love of national liberty and political independence has penetrated so deep into the heart of mankind at the present day and India has been so profoundly influenced by these ideas that, unless a new Constitution is quickly evolved and an understanding arrived at with the Indian

peoples, she will not remain long under the dominance of Great Britain. This extreme and violent outburst of political consciousness may be called by any name—barbarism, ignorant and misdirected energy, fanaticism, self-destruction, suicide, whatever you will—but the greater part of India will, sooner or later, decide upon this course of action and it will do so because no free nation can hold another people in subjection for ever.

In these circumstances we can, on the one hand, scarcely find fault with the Indian National Congress; on the other, it is equally difficult for us to deny the right of Great Britain to rule over India which she won in the past. Indeed, it may be said that the English conquered India through force of arms and that such conquest does not constitute any ethical right of ownership; but then, the English are not the only people who have done so. The Afghans and the Moghuls before them did the same, as well as the Aryans whose descendents—the modern Hindus—form the bulk of India's population. Whatever ethical right justified the ancient Aryans and their successors, the Afghans and the Moghuls, in their conquest of India, and whatever international laws justify the government of so many countries by Japan, Italy, France and the other Powers of to-day, the same can surely justify the rule of Great Britain in India. As long as the rule of so many other countries over some other nations of the world continues to be considered lawful and justified, the reign of Great Britain over India cannot be condemned. At the same time the fact should not be overlooked that just as conquest and possession constitute, in cases, a valid right of sovereignty, and just as to try to upset a government so established is to become guilty of lawlessness and treason, similarly it is equally true that the nature of man is such that he cannot long endure being ruled by another. This tendency of his to break his chains and become free once more, no matter what the cost, may be regarded good or bad, may be looked upon by some as a natural, inevitable and a noble impulse, or it may be condemned as stark lunacy and madness by others. Still, the fact remains that when nations become conscious of their chains they make one desperate effort to free themselves or die in the attempt.

To keep both these considerations in view and to find a middle way is the only solution of this baffling problem.

but it is a solution the discovery of which is far from easy. On the one hand the law of established universal usage, reason and *shariat* tells us that to rebel against an established government and to plot and fight for its overthrow is unlawful. Sense of patriotism, love of liberty, the educational and economic needs of the country, one's sense of self-respect and national pride, all these, on the other hand, urge us to strive for freedom and to respect those who are concentrating all their energies on the attainment of this object. To reconcile these conflicting view-points is like flinging a bridge over a chasm that stretches mile after mile in width, and in depth reaches down to the very bowels of the earth, and to stick rigidly to a course which may make necessary concessions to the perfectly legitimate desire on the part of the English to hold India as long as possible and the perfectly natural impulse on the part of India not to be dictated to and be ruled over by foreigners a moment longer than she can help, to strike, so to say, a workable compromise between the two extremes is as difficult as walking upon a thin wire stretched at a dizzy height. Although this is a very difficult path to pursue, yet this is the only right path. But it is very regrettable that this course is not being adopted. The Congress, for the attainment of legitimate aims and objects, is resorting to ways and means the ultimate end of which can never be beneficial in the long run. Liberty is a very good and a very desirable thing, but it is doubtful whether liberty won at a cost that may turn us into perpetual slaves is equally desirable and beneficial. The Congress programme, if it is followed rigidly and consistently, of necessity must result in creating an atmosphere in India which would reduce her to a slavery far worse than any that may be said to be existing now. The Congress has launched itself on a campaign the central idea and the moving spirit of which is disregard and positive defiance of law and order. The Congress has assumed that it is the duty of the Government of India to accept and act upon whatever suggestions and plans it (the Congress) may offer. If the Government of India does not do so, the Congress considers itself justified in setting the Government and the established laws of the country at defiance and applauds such actions of its followers as involve an open breach of the peace. The natural outcome of such an attitude will be that the bulk of the population of the country will soon degenerate into a disorderly state. They

will lose all respect for law and order and their own inclinations and desires will become the only law that they will respect and obey. Moreover, when once the barrier of voluntary self-restraint has been broken the degeneration towards lawlessness and disregard of the rights of others cannot be arrested at a word from the political leaders, even though they include a Gandhi in their number. Now, suppose Great Britain evacuates India and a National Government is set up in the country after the departure of the English, what do you think would be the result if a body of Indians themselves, thinking that they were justified in their dissatisfaction with the handling of affairs by the National Government, were to resort to the same methods which are now being advocated and adopted by the Congress against the English. Suppose these patriots, as they would have every right to call themselves, were to take up their stand that whatever they desire and demand should be conceded to them and that otherwise they would launch on a campaign of non-co-operation and defiance of established laws against the Government, can anybody honestly say that they would be right in doing so? No government in the world can carry on its administration in a way that may satisfy all classes and groups and all shades of public opinion. There isn't a thing in the world about which all men agree. Even the existence of God, the sublimest and the most open of truths, and the Divine mission of His Apostles and Prophets do not command the allegiance of the whole world. Further, what is perhaps even more astounding, there are people who seriously doubt their own existence: they think that all is *Maya*—all is delusion. In view of this tendency of individuals and individual groups to differ, often radically, in their ideas about things, I do not think anyone can make bold to say that the body of Indians, who will take up the reins of government after the English have left, will be able to carry on the administration to the entire and equal satisfaction of everybody. If difference of opinion and the existence of legitimate grievances against the government can entitle one to defy law and break the peace, and if the same logic comes to be applied after India has become a self-governing country, what would become of the hard-won liberties and how would it be possible to maintain public peace? If the Congress to-day considers the defiance of law to be the rightful and

proper course, it should be ready to accept the propriety of the same principle and the same course of action when these are resorted to against their own government at some future time. In short, if the Congress creed and the ideas leading to defiance of law which it is trying to disseminate succeed in obtaining a hold over the minds of the masses, law and order and public peace and security will receive an irretrievable blow.

Besides this queer logic which at once gets involved in contradictions the moment it is pushed further afield, the Congress tries to justify its actions by claiming that its creed is non-violent; that whatever is done is done quietly and meekly, and that it is the Government that is resorting to violence. But this statement is not true, except only in outward appearance; the moment we analyse it a bit and go a little deeper than the surface the cloak of plausibility falls to the ground, leaving the truth naked and clear. What Mr. Gandhi calls non-violence is in reality the essence of violence. For instance, he is picketing the shops which sell foreign cloth, so that the Congress volunteers may prevent those who wish to buy it from doing so. The volunteers first try persuasion, failing which they try to prevent buyers from reaching the shops by sitting or lying down in their way so that the intending buyers may have no option left but that of either giving up their original idea of making the purchase, of resorting to violence and forcibly removing the volunteers from their path, or having to pass treading over their prostrate bodies. What Mr. Gandhi and his followers, the Congress volunteers, do is not violence directly, but a subtle form of violence which forces others to adopt violent measures so that the odium of doing so may be thrown upon them and thus help the Congress further in setting the country ablaze. One may call such methods peaceful, non-violent or whatever one likes, but it needs only a moment's thought in order to find out what dangerous lengths such non-violent methods could easily lead to if they were to creep into the home circle. What would happen, for instance, if a child upon being pressed to go to school were to go on hunger strike; or if a wife, in case of a difference of opinion with her husband regarding her rights and privileges, were to have resort to ~~this~~ sort of non-violent non-co-operation and passive resist-

ance and were to cease looking after the home? In reality, to call such a programme as that of the Congress non-violent is a clever deception and people who will not admit that it is a subtle and therefore all the more dangerous form of violence, are either very simple souls themselves or they are trying to dupe others. It is a dangrous snare that is being laid for the unwary masses in order to goad the Government into violent repressive measures which the Nationalists believe will fan the passions of the populace to a white heat against the bureaucracy. If a man takes to pinching his neighbour on the sly and on every conceivable opportunity digs his nails into his flesh, but is clever enough to do it in a way so that no one should see him, no one can prevent him from saying that he has done no violence. But every sane man will have to admit that his action was such as could not fail to give rise to violence and that it would be unfair if the entire blame were to be thrown on to the man goaded in this way, in case he tries to put a stop to this troublesome practice. The present situation in India and the loud protestations of the Congress leaders that their methods are non-violent reminds me of a story about an Indian Rājah, the analogy between which and the present situation is strikingly illustrative. It is said that the nobles of his court were dissatisfied with him and wanted to bring about his deposition. In order to attain their object, the story goes, they started sending secret reports against the Rājah to the Government of India and they persisted in this course long enough to attract the attention of the Government. The trend of these reports used to be that the Rājah had gone mad and was no longer fit to look after the affairs of the State. The Government of India appointed a medical official to look into the matter and report. On the day this medical officer was to attend the court to watch the Rājah's behaviour, the nobles so arranged matters that as soon as the officer should enter the audience chamber one of the attendants should noiselessly approach the Rājah from behind and whisper something in his ear in frightfully insulting and abusive language. The result was that the Rājah, stung into madness by the infuriating insult and forgetting all about etiquette and decorum, there and then began to beat and belabour the conspirator. The medical officer reported what he had seen, and the Government of India interfered and deposed the

unfortunate Rājāh. If anybody thinks that what the attendant did was non-violent, it is obvious that he cannot be right, because to create a situation in which the opponent may be forced to take violent measures is tantamount to the actual perpetration of actual violence.

It is being said nowadays that the Government is resorting to violence. But what is the Government to do when the Congress itself has started on a campaign of greater violence? Is the defiance and the breaking of the established laws of the country and the unlawful obstruction of Government in the carrying on of its duties non-violence? If the Congress volunteers and leaders had simply declined to hold any office or rank under the Government, had declined to co-operate with the Government officials, had decided to withhold their help and support and had confined their propaganda to persuading the masses to boycott Government officials, Government offices, and foreign cloth and liquor, their plan and action would no doubt have been non-violent. But to start the picketing of shops in order to prevent intending buyers from making their purchases, to bring pressure to bear, by various means, upon the Government officials to force them to resign their offices or to prevent candidates from entering the Services, to break salt laws openly, to raid Government and private salt depôts, is violence, surely, if anything is! If someone were to enter the Gandhi Ashram and start carrying away the furniture, would his action be regarded as non-violent by the Congress? What is more probable in such a case is that the volunteers would catch him and give him a thorough good hiding. Similarly, if a man were to try to carry away the chair and table of the president from a meeting of the Congress and try to take shelter behind the logic which forms the basis of the creed of non-violence, would the Congress be ready to concede that there was no violence involved in his act? Far from being so fair-minded, the Congress workers and volunteers, this very year, treated an Ahmadi visitor roughly in the Congress Pandāl to such an extent that he even lost the money he had on his person at the time when he was being shown such hospitality. It is not fair to judge others according to standards and to meet out a treatment to them which one would not choose for one's self, and the attitude of the Congress is therefore very unfortunate.

But it ought not to be understood that the Government is infallible, that it makes no mistakes and that its conduct leaves nothing to be desired. There is a vast scope for improvement in the way Great Britain is doing her duty and fulfilling her obligations to India. The lack of this improvement is a severe indictment of Great Britain and the continual absence of it will form a still more severe indictment in future. The English ought never to have allowed themselves to forget the fact that they were foreigners in the eyes of Indians and were ruling over their country and that in these circumstances it was only natural that the Indians should begin to expect to be consulted in connection with the administration of the country. This natural and perfectly legitimate desire, however, has been disregarded and ignored to a very great extent and is being ignored still. If any trouble or difficulty arises in England, the home government freely consults the people. Sub-committees are formed and suggestions and plans invited from the people themselves to cope with the situation. Although the Government is not a foreign body, although it is the government of the people by the people themselves, and although, constituted as such, it would be less likely to arouse suspicion and wound the sense of self-respect of the people of the country if it were to act purely on its own initiative and take arbitrary measures without troubling to find out the will of the nation, still it never takes any action in order to meet an emergency without first either consulting the people directly or at least gauging their sentiments and wishes in some other way. Yet in India, where the Government is handicapped by the fact that it is looked upon as a foreign body, where its actions are liable to be regarded as a domineering dictation to the country by foreigners, and are thus apt to arouse a feeling of injured pride and antagonism, the Government, in spite of such serious disorders and in spite of the gravity of the situation, has never once bothered to ask the people of the country as to what, in their opinion, it should do to be able to restore order. On account of this proud and disdainful disregard of its help and co-operation, even that considerable section of Indian public opinion which does not agree with the Congress is holding aloof from the struggle, thus leaving the Government to meet the emergency as best it may. If moved by the pressing need of the time and actuated by a desire to discharge one's duties to the mother

country as well as those obligations which one owes to one's Sovereign, one tenders some advice, the Government does not trouble to listen to him. This state of affairs can hardly be said to offer any encouragement to those sons of India who are at the same time loyal subjects of the Crown to come forward and help the Government to counteract the poisonous atmosphere that is being created by the extreme Nationalists. This is the reason why the Congress section is showing such virility, while those who do not believe in the Congress programme and regard it to be harmful to India's interest show no sign of life. If the Government, counting on its own strength, is too proud to ask for their help or even to accept it when it is offered unasked, they too have a sense of self-respect which causes them to hold aloof. It is impossible that such grave disorders should occur in England, France, Germany or Italy. Why? Simply because whenever such a situation begins to assume threatening proportions the Government of the day calls all the parties together and takes steps which have the backing of the entire country except only those who are fomenting the trouble. Armed with the authority of the will of the whole population, the Government finds itself secure enough to be able to take effective measures. During the days of the War even the minorities were invited to enter the Government, and in order to secure unanimity of opinion Coalition Governments were formed. Some ministers voluntarily resigned their portfolios so that vacancies might be created and filled up by bringing in the leaders of minorities. When in the home Governments the need is so great always to have the consensus of public opinion at the back when dealing with any serious situation, when the advisability of diligently trying to find out what the people wish is so unreservedly accepted in the home countries, is it not necessary that the same course should be followed in the case of a country situated six thousand miles across the seas? What the Government of India ought to have done was that it should have called upon the non-Congress parties and laid the question of devising means for meeting the situation—means which, on the one hand, may put an end to lawlessness and disorder, and, on the other, keep the legitimate aspirations of the people in view. If the Government had proceeded on these lines, a great part of India would have ranged itself on its side and the measures considered necessary for the maintenance of peace and order

would have lost the colour of being the autocratic will and sweet pleasure of domineering foreigners—a colour which most of the things the Government is now doing possess in the eyes of the bulk of the population of India—a colour which naturally excites the ire of high-spirited natures.

Such being the unfortunate state of affairs, we are constrained to say that the attitude of the Government and its handling of the situation is open to just and grave criticism. The people who are willing to co-operate with the Government in an honest endeavour to try to usher in a happier era and who are being ridiculed, nicknamed, insulted, abused, and have to bear a variety of hardships for being so disposed, are disregarded and ignored by the Government so completely as if they did not exist at all.

Another regrettable mistake which the Government is making is that the sentences for violating the Salt Laws are much too heavy in comparison with the light nature of the offence. Short terms of imprisonment extending to three or four days would have been quite long enough. In many cases simply small fines would have met the ends of justice. Rather, in the beginning I was of opinion that all that the Government need do should be to confiscate the salt that may be manufactured, without bothering itself about those who manufactured it. I even believe that if the Government had displayed an appropriate sense of humour, the whole Salt Campaign could have been turned into a huge joke and the movement would have fizzled out and died down in an atmosphere of insignificance which could have been easily created. The Government ought to have declared that as Gandhiji and his followers have begun to manufacture salt, so many employees from the Salt Department will be reduced. After that it should have confiscated salt manufactured by volunteers and auctioned it to any intending buyers. Such volunteers who did not surrender their salt easily could have been effectively dealt with by forming a ring around them and keeping them under a strong guard to prevent them from leaving the spot for any purpose whatsoever, without otherwise troubling them in any way, and only keeping them confined by keeping a strict non-violent guard over them until hunger or thirst or some other want which the human system cannot long leave unsatisfied, should have made them give way. But the Government, unfortunately, has started arresting such law-breakers and is sentencing them to varying terms

of imprisonment. To be imprisoned for the sake of one's country is considered a noble sacrifice and a hallow of high selfless patriotism and martyrdom has thus grown round the law-breakers, the one circumstance which was wanting to give the movement the necessary impetus to set it going.

It is true officers of the Government alone would not have been able to work this plan, but then, if the Government had consulted the people of India and asked their help, a large section would not have failed to come forward and render help in recovering salt from those who manufactured it. They also could have rendered effective help by explaining the dangers and harmfulness of such an action, and the cause of law and order when pleaded by Indians themselves would have won the day. In connection with the disturbances in Peshawar, it has been heard that some of the police and military detachments of Indian composition showed reluctance in dealing with the agitators. The Government itself has admitted in some of the communiques that there was a wavering in a platoon or two. The reason is not far to seek. This reason is that in the eyes of soldiers, the manufacture of a little salt or wandering about in the town haranguing people was not a serious enough offence to justify such hard measures as were taken—namely, substantial fines and fairly long terms of imprisonment. It is true that sometimes it becomes necessary to take strict measures in order to re-establish the prestige of the Government, as it is prestige more than anything else that maintains peace and order, and it is this prestige which Gandhiji and his followers are trying to destroy. But it is a necessity which it is very difficult for the ordinary man in the street to understand. Such things, moreover, are more easily grasped if they are explained by one's own countrymen. Now, it is said that a detachment of military refused to fire upon the mob that was walking through streets in groups in Peshawar. This was very serious and the incidents would have been attended with grave consequences if their example had been followed by others. If, however, these soldiers had been approached by their own countrymen and the situation had been put before them in a clear way, it is more than probable that they would have been influenced for the better.

In short, the Congress has adopted the wrong course on the one hand, and on the other the Government, too, is

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making a grave mistake. The result is that the situation has become very difficult for the Muslims. It is possible that the Muslims should not break the law of the country and hold aloof from the Salt campaign, but it is not possible that they should do nothing to further the cause of self-government in the country. But if they raise their voice for liberty and freedom, they are associated with the Congress, with whose methods they do not agree, and if they keep quiet, they are looked upon as traitors to their own country. If they speak, they are considered friends of the Congress, and if they do not speak, they come to be regarded as time-servers, sycophants, and flatterers of the Government. The Government could easily have removed this difficulty from their way if it had cared to do so, but it is much to be regretted that it has not done anything in this respect. The Government ought to have assured the Muslims that it was ready to give them their legitimate and proper rights or, at least, it ought to have admitted publicly that the holding aloof of the Muslims from the Congress activities was not on account of the fact that they were incapable or unwilling to work for India's liberty, but that it was due to their respect for and love of peace and order. If the Government had declared that in its eyes the refusal on the part of the Muslims to join hands with the extreme Nationalists was due to their desire not to overstep the bounds of law and order in their struggle for the mother country, the Muslims would have boldly come forward to render assistance in this emergency. No doubt there is a small section of Muslims that has thrown in its lot with the Congress, but these are the people who are regarded as having betrayed the cause of their co-religionists by the bulk of Muslims. The Congress in its decision has completely ignored the wishes of Muslims and their rights and privileges. For these men to go with the Congress in these circumstances is tantamount to doing a positive and grave dis-service to the Muslim cause. They say that the Congress has agreed and openly declared that after the attainment of *Sawraj*, the Minorities will be given full satisfaction with regard to their demands, and that no important step will be taken without their consent. In this connection it ought to be remembered in the first place that there is no guarantee that such promises will be kept. Secondly, the very words which are now being used to allay Muslim fears are capable of being used against them. They

are capable of bearing another meaning also besides the one which they apparently seem to imply now, *i.e.*, the pledge contained in them is a pledge not to authorise the provinces to exercise the rights of self-government unless the Minorities in their jurisdiction give their consent to such a step. The Hindus and the Sikhs are in a minority in the Punjab and their demands at the present moment are such that if they were to be conceded the Muslims would be turned into a minority for all practical purposes. In the Punjab, therefore, when the time will come to give this province complete liberty in internal affairs it may easily be said that this could not be done unless the Minorities agreed to it. The Minorities in their place would refuse to give their consent unless their demands were fully satisfied. What would become then of the majority community, the Muslims? The same would be the case in the North Western Frontier province and Bengal, as well as in Sindh. If such an eventuality comes to pass the world will regard the Hindus to be in the right, considering the wording of the present promises, and it will laugh at the Muslims for having been such fools as to have been so easily duped by fair words. If the Hindus eventually refuse to give the Muslims in the Punjab, in Bengal, in Sindh, and on the Frontier, their proper rights, it will be possible for the Congress to do so without violating its previous promises. When pressed upon this point, it will be able to end the discussion easily and effectively with the simple answer that what was promised was that nothing would be done without first satisfying the Minorities in their demands, and that this was being done. As the Muslims in such provinces, where they form the majority, are not ready to concede the demands of the Minorities, therefore they had no right to demand self-government. In all the other provinces the Muslims are in a minority. Their demands, unlike the demands of Hindus and Sikhs in provinces in which they are in a minority, are so reasonable that even if they are conceded in full they will still remain an ineffective minority and the reins of government would still remain in the hands of the Hindus. For instance, in the United Provinces the Muslims are demanding 30 per cent. rights; if they are given all they want, the power would still be in the hands of the community which possesses 70 per cent. rights. The Minorities in the Punjab say that they should be given

more than even the Muslims, who form the Majority; the Minority in the United Provinces is demanding only 30 per cent. instead of 15 per cent. The Hindus will say, "All right, we will give 30 per cent. rights to Muslims in United Provinces, but the Muslims also should satisfy the demands of Hindus in the Punjab." What would the Muslims get in that case? In Madras the Muslims are demanding 15 per cent. instead of 6 per cent. to which they are entitled. It will do the Hindus of Madras no harm to accede to this request of theirs, but the Congress will say that as the Majority in Bengal, in the Punjab, the Frontier Province and in Sindh have not satisfied the demands of Minorities, therefore self-government cannot be extended to these provinces.

In short, this pledge of the Congress carries no advantage to the Muslims: it is, on the contrary, a fraud, and those who have been satisfied with this promise are only giving a demonstration of their lack of understanding and intelligence. Have they ever asked themselves as to how would the Muslims be able to prove that the Hindus are not the minority community in Sindh, in Bengal, in the Frontier Province, and the Punjab, and then as to how would the Muslims be able to gain their consent to these provinces being given the powers of self-government. If this pledge means anything, it means that these four provinces will not be given self-government unless the Hindu population in them agrees to such a step. In fact, this pledge, which is offered as a security, is even more dangerous than the precarious conditions in which the Muslims are living nowadays.

In view of all these considerations, the best and safest course for the Muslims is to fight against the spirit of lawlessness that is spreading in the country and at the same time to press their demands upon the Government by constitutional means. They should prove that they also are as patriotic as the Hindus and should persevere on this course until they win their rights.

To my own followers, the members of the Ahmadiyya Community, I wish to say on this occasion that the local Ahmadi organisations in every town and village should declare that they would co-operate fully with the Government in maintaining respect for law and order, as by breaking the laws of the country we live in, we also become the breakers

of the laws of *Shariat* which enjoins us to observe and uphold them to the best of our ability and as public peace also will be utterly ruined if such practices remain unchecked for long. I expect the Ahmadiyya Community to uphold its former traditions which they have inherited from the days of the Promised Messiah (peace be upon him), as no other traditions can be as dear to us as those which were established by the Holy Founder of the Movement. The local communities in every district ought to fight against the defiance of law and do all in their power to assist the authorities in the preservation of peace. But they should also remember that we do not desire that our country should remain a subject country for ever. We shall keep pressing our own rights and those of our brother Muslims until they are conceded to us. The Government has declared that its ultimate aim is to confer self-government upon India. We call upon the Government to fulfil this promise. The Ahmadis should on the one hand support the claims of the Muslims in particular and rights of Indians in general, and on the other, they should oppose those who are going about breaking the laws of the country. These people in reality are not the well-wishers of India; on the contrary, they are its enemies inasmuch as they are disseminating ideas and creating an atmosphere which will lead to a complete wreckage of public peace and the trampling of the liberties of India under the feet. Their activities should be opposed and their influence counteracted so that India may be saved from the catastrophe which is sure to result from the present state of affairs if it continues for any length of time. I hope that our Community, whose attitude in grave situations in the past and whose services to the Muslim cause and the cause of the country have always elicited praise; who at the same time on account of its sense of justice and fair-play has been co-operating with the Government and maintaining loyal and friendly relations with it, will even in this graver situation, uphold its past traditions and demonstrate and establish the fact of its patriotism and love for the country and at the same time win credit in the eyes of the Government as being a peaceful and law-abiding Community. I hope that it will neither go to the one extreme nor the other and that it will keep rigidly to the golden mean which is the path of peace and justice.

THE WIFE OF THE PROPHET.

"*Britannia and Eve*," a monthly magazine of London, published in its January issue an article on the Lady Ayesha, one of the wives of the Holy Prophet of Arabia. To give our readers some idea of the contents of this article, it will be enough to say that the Government of India, as soon as the article came to its notice, actuated by a wise and thoughtful regard for its millions of Muslim subjects, prohibited the further importation and sale of the particular issue in India.

This article was neither history nor fiction and was written in a strain that was surely calculated to offend the religious susceptibilities of all Muslims, as they hold the lady in question in great honour.

The article did not come to our notice until the last week of February. We lost no time then in protesting against it to the Editor and in drawing his attention to the offensive nature of the article. The Secretary of State for India also addressed a strong remonstrance to him. The Editor then saw his error and not only undertook to publish an apology for the offence which the publication had given, but also agreed to publish an article in refutation of the first one, jointly subscribed to by the Imams of the London and Woking Mosques, in a further issue of his magazine. We reproduce below the article which eventually appeared in the April issue of the "*Britannia and Eve*," together with the Editor's note thereon:—

A Reply to NORMAN HILL's recent article on *Ayesha* ("Famous Women of History").

By MAULVI FARZAND ALI (Imam of the London Mosque) and
ABDUL MAJID, M.A. (Imam, the Mosque, Woking).

The January issue of "Britannia and Eve" contained an article dealing with Ayesha, the wife of the Prophet Muhammad (the "Famous Women of History" series). After its publication strong protests were made by responsible Muslims that Mr. Norman Hill, in his article, had misrepresented certain aspects of the Holy Prophet's life.

In consequence, the Editor invited Mr. Ali and Mr. Majid, Imams of the London and Woking Mosques, to present the Muslim point of view. The article printed below is in response to that invitation.

Apart from one or two textual variations, the article is published exactly as it was received from these two eminent Muslim theologians.

The Editor greatly regrets the justifiable annoyance which Mr. Norman Hill's article caused throughout the Muslim world.

Space will not allow us to deal with all the mis-statements and errors of fact contained in Mr. Norman Hill's article in the January issue of *Britannia and Eve*. We must therefore confine ourselves to dealing with a few of the more glaring instances which, incidentally, are also among the fallacies most widely diffused in the Western world.

I. A PLEA FOR TOLERANCE AND USE OF SOBER LANGUAGE WHEN CRITICISING SACRED PERSONAGES—A study of the article shows that it is not so much the Lady Ayesha who has incurred Mr. Hill's ridicule as the Holy Prophet Muhammad: and it is this which has outraged the feelings and sentiments of Muslims all over the world.

We are nowadays sorely in need of harmonious relations between one community and another; articles which try, wittingly or otherwise, to throw ridicule upon Founders of Religions tend to widen the gulf of estrangement. The Holy Quran thirteen centuries ago laid down a golden rule—which our European brethren of to-day may with advantage learn if they are anxious to promote the peace of the world—that Muslims should not use derogatory words in connection with objects held sacred by other people. Much of the ill-feeling existing between nations would disappear if we took this golden principle to heart.

II. WHY THE PROPHET MUHAMMAD IS SO MUCH MISREPRESENTED.—The life of the Prophet gains enormously in importance on account of its unparalleled richness in detail. The doings of his life have been preserved and handed down to us in the fullest manner, and its record is as nearly complete as is humanly possible.

All people will naturally sing the praises of the Founders of their own Religions. But there can be no question that the one Founder whose life has been preserved and reduced to writing with the greatest comprehensiveness and richness of detail, so that even his mode of walking and talking, of eating and sleeping, his treatment of foe and friend, his social relations as head of State and of family, are fully known, is the Prophet Muhammad.

Of all the great religious figures—Moses, Jesus, Buddha, Confucius, and the rest—it is only Muhammad who is consistently misrepresented in the West. The reason is not far to seek. It is as easy to malign the character of a person and to misrepresent the events of his life (more especially when every detail of that life is known to us) as it is to eulogise a personality whose existence has either been shrouded in myth and fiction or is known to us only from a few stray platitudes, shibboleths, and idealistic sermons.

It is for this reason—this unique characteristic of the life of the Holy Prophet—that Mr. Hill, in common with the Prophet's European biographers, has floundered in the quagmire of patristic hatred of Islam, which is Europe's inheritance, so that even the undoubtedly good qualities of the great Arabian Teacher are made to appear quaint and ludicrous.

Our chief surprise is that Mr. Hill should seem so totally ignorant of certain important facts. There are more than 350,000,000 followers of the Holy Prophet spread all over the globe. There must, then, be something extraordinarily great and attractive to command allegiance to such an extent. We cannot comprehend how the writer could bring himself to reconcile this vast and imposing following with certain of the expressions he has seen fit to employ. Is there any record, we ask, of anyone before the Prophet or after, living the life depicted in his article and yet able to accomplish such a world transformation as fell to the lot of Muhammad, who not only succeeded in redeeming and uplifting his utterly depraved fellow-countrymen (for whom no public evil or social vice was taboo, who were given to infanticide, internecine warfare, gambling and drinking), but who also exerts to this day—1400 years after his death—an unparalleled influence on the thoughts and conduct of millions of people?

We are writing of a man who made Islam "bone-dry" centuries before the wine-drinking Columbus discovered the land of enforced Prohibition (on which more than £33,000,000 has been spent since the inception of the Volstead Act—with no apparent success in prospect!) How could a man who is depicted as both irresponsible and unscrupulous have solved in, figuratively speaking, the twinkling of an eye, that which is likely to remain a standing riddle to the Western social reformer? A fact like this, in itself, should have been sufficient to give pause to Mr. Hill. Even to-day the Muslim

world boasts of numerous religious men, saintly and devout simply because they follow humbly in the footsteps of the Prophet Muhammad. How could the Muhammad of Mr. Hill's article produce such disciples? Should not this consideration, we ask again, have caused a man to think twice before committing irresponsible thoughts to paper?

III.—IS A PLURALITY OF WIVES REPREHENSIBLE IN THE LIFE OF THE PROPHET?—A plurality of wives has been frequently encountered in the lives of great religious personages. Abraham, who enjoys the reverence of more than half the human race, had more wives than one; and in like case were Jacob, Moses, and David. Solomon is reported to have carried the number to hundreds. It is obvious, therefore, that the institution of polygamy is without intrinsic evil; the mere fact that the Prophet had a number of wives is not in itself objectionable. It was the custom of the Patriarchs of old.

IV.—THE PRIVATE LIFE OF THE PROPHET.—The life of the Prophet in its domestic aspect may be divided into four periods. Up to twenty-five he led a celibate life; from twenty-five to fifty-four he was the husband of one wife; from fifty-four to sixty he contracted several marriages; and, lastly, from sixty till his death he did not contract any new marriage.

The most important period for determining whether or not he was a slave to his passions is the period of celibacy. If he had not been complete master of his passions, he could not have led the exceptionally chaste and pure life which authentic History declares he did. His worst enemies could not point to a single blot on his character when challenged later to do so.

Youth is the time when passions are apt to run riot, and the man who is able to control them in his youth and during celibacy can hardly be conceived as falling a prey to lust in his old age. It should be observed here that in Arabia at that time there was no stigma attaching to an immoral life, so that it could not be said that he was deterred from evil courses by the fear of what people might say. Profligacy was the order of the day; and it was among people who prided themselves on loose sexual relations that the Holy Prophet Muhammad led a life of transcendent purity.

The next period was that of monogamy. At the age of twenty-five he married a widow, Khadijah, fifteen years his senior, and led a life of utmost devotion to her till she died.

An Arab wife had no cause of complaint (nor did she grumble) if the husband brought in a second or a third wife. Marriage with Khadijah had enriched Muhammad, though polygamy in Arabia was not limited to the rich. The Prophet belonged to the noblest family of the Quraish, and if he had chosen to marry another wife it would have been easy for him. When Khadijah died, he married an elderly lady named Saudah, whose only recommendation was that she was the widow of a faithful companion of his, who had fled to Abyssinia from the persecutions of the Quraish.

Now comes the third period. Of all his wives Ayesha was the only one whom he married as a virgin. Her father, Abu Bakr, the closest friend of the Holy Prophet, had offered her to him when he suffered the double bereavement of his wife Khadijah and his uncle Abu Talib. The girl possessed exceptional qualities, and both Abu Bakr and the Prophet saw in her the great woman of the future, peculiarly suited to perform the duties of the wife of a great Teacher.

In the second year of the Flight began the series of battles with the Quraish and other Arab tribes which appreciably reduced the number of males, the bread-winners of the family. These battles continued up to the eighth year of the Flight; and it was during this time that the Holy Prophet contracted all the marriages which appear objectionable to the modern European, but which neither friend nor foe looked on with disapproval at the time. And how could they do so, since they saw it was an act of compassion, and not due to any indulgence of passions? Even a Christian writer admits this when he says: "It should be remembered, however, that most of Muhammad's marriages may be explained, at least, as much by his pity for the forlorn persons concerned, as by other motives. They were almost all of them widows who were not remarkable either for their beauty or their wealth, but quite the reverse."

And what other motive could there be? Let us face the facts. The Prophet had now a young and beautiful wife, Ayesha, in his house. None of the other wives whom he married later compared with her either in beauty or youth. Surely, then, it was not susceptibility to beauty that led to

these marriages, for we have already seen that from his youth till his old age the Prophet remained complete master of his passions.

V.—WAS THERE A CHANGE IN THE PROPHET AFTER THE FLIGHT?—From the above it would become clear that a change for the worse could hardly come over a man who had led an undoubtedly spotless life until he reached fifty-four. If the beauty of woman could not excite his passions in youth and lead him away from the path of rectitude, how could it beguile him in old age? And what were the circumstances at Medina during those years? It was not a life of ease and luxury that he was leading; it was one of hardship, because it was at this very time that he had to carry on a life and death struggle with the enemies of Islam.

It is true that shortly after their arrival in Medina the condition of the Muslims improved. Business brought them prosperity, and the booty that fell into their hands, together with the ransom money for the prisoners, put them in comparative luxury. So there was some change in the mode of their lives; but the household of the Holy Prophet was absolutely unaffected by that change. Quite a human desire, however, crept into the hearts of the Prophet's wives, that, like other Muslim families, they too should avail themselves of their share of the world's good things. Accordingly they approached Muhammad to prevail upon him to allow them their fair portion of luxury. Thereupon came the Divine injunction directing him to tell his wives that they could not remain with him if they allowed themselves to cherish such sordid cravings. So they must choose between the two alternatives.

Is this the reply of a sensualist? Could anyone who is a slave to his passions disregard the wishes of his wives in such a manner? The foremost concern of such a man is to satisfy the slightest whim of the objects of his affection. There is no doubt that the Prophet had a great love and regard for his wives. "The best of you," he is reported to have said, "is the one who treats his wife best." And this should surely illustrate his attitude towards woman in general.

Though the Prophet lived in the world he had little use for its lures and attractions. From the cradle to the grave he passed through a diversity of circumstances—from sheer

powerlessness to kingship. He, a friendless orphan, scaled the summit of royal glory; but his change of circumstances entailed not the slightest change in his way of living.

When the Holy Prophet had attained to absolute power over Medina and its suburbs, the furniture of his house consisted of an ordinary bed with a matting of palm leaves, and an earthenware jug of water. Some nights he would go without food altogether. For days, no fire would be lighted in his house for cooking purposes, the whole family living simply on dates. There was no lack of means for furnishing, for a life of ease and comfort—nay, luxury. The public treasury was at his disposal. But worldly things carried no weight with him. No mundane craving could ever prevail over him, in times of indigence or of plenty.

VI.—THE SLANDER FASTENED ON AYESHA AND THE SLANDER ON MARY, MOTHER OF JESUS.—It was on his return journey to Medina after an expedition that baseless accusation was brought against the Lady Ayesha's chastity. There is nothing very peculiar in this. The righteous have always suffered at the hands of their traducers. A similar charge was laid, long before, at the door of Mary, the mother of the Prophet Jesus, which the Holy Quran refutes by its mention of it as a "glaringly false accusation against Mary."

The charge of which the European writers on Muhammad have made so much was levelled at an equally righteous woman by certain of the hypocrites, whose names are mentioned in the traditions of the Prophet. Abdullah bin Ubayy was one of them. This charge, too, as in the case of Mary, turned out to be mere malice on the part of those who were always thinking of ways and means for injuring the cause of Islam.

There is even less ground for insinuating, as Mr. Hill has done, that the Holy Prophet Muhammad had himself become doubtful as to the character of his wife, the Lady Ayesha. Such an idea is arrant nonsense, ladled out by European writers who have never taken the trouble to consult the original Arabic authorities and the Quran dealing with this allegation. Besides, that he who could purify the depraved people of Mecca, and bring them to the highest pinnacle of morality, should be regarded as unable to work a transformation in his own household is unthinkable!

BOOK REVIEWS.

(S. NIAZ).

"*The Evolution of Modern Marriage*," by F. Müller-Lyer, translated by Isabella G. Wigglesworth (George Allen & Unwin, Ltd., London. 12/6 net).

The continuation of the human race being dependent upon the sexual relations between man and woman and marriage being the institution which guides and controls these relations, the subject which forms the theme of this book is of outstanding importance to the entire human race and perhaps more so to-day than ever before in the history of man, in view of the fact that ideas about sexual morality, the permanent or dissoluble nature of marriage and the part which, what this book calls romantic love, ought to play in marriage, are being so closely scrutinised not only by expert sociologists but by the less mature and consequently the less competent younger generations. The deplorable inroads which the peculiar industrial and social conditions of the present age have made upon the blissful joys of home life and the further ravages which these conditions, it is feared, will make upon this sacred ground urgently call for a scientific study of the sexual relationship between man and woman so that marriage, the most important pillar upholding the diverse social structures, may, through being relieved of the weight of the merely incidental or the corrosive effect of the harmful, become strong and lasting.

F. Müller-Lyer in writing this book has, therefore, done a valuable service to humanity. To be sure, many other books have been written upon this subject, Westermarck's "*History of Human marriage*" being a standard work and a lasting monument to his scholarly ability and the prodigious labour which the collection of such vast material and its arrangement must have involved. This excellent work, however, is too bulky to be of use to the general public. "*Evolution of Modern Marriage*," on the other hand, is a volume of about 250 pages, remarkably condensed yet combining with its brevity a comprehensive treatment of the question. The book begins with a study of the conditions of sexual life in the primitive man. At one stage in the evolution of man sexual jealousy did not exist, and among races that are passing through this stage of civilization at the present day sexual jealousy does not exist even now.

Wives could be lent, shared and rented. Jealousy was absent even among women. Ideas of sexual modesty did not exist and what would appear incomprehensible to parents at the present day is the indifference to parenthood that existed at one time. Love and endearment between husband and wife in the sense in which we understand it to-day was unheard of. Primitive man had polygamous inclinations and satisfied his sexual desires without any of those ennobling ideas which to-day raise him above the other animals. Out of this state of primitive society sprung up the institution of marriage—the product of a number of complex causes, some of them economic necessities, others the nobler and spiritual urges of man's higher nature.

This second stage, which Müller-Lyer calls the family epoch, is characterised by various efforts on the part of the State and the churches to control and discipline the sexual urges of mankind. Particular attention has been paid in this part of the book to the influence of the attitude of the Christian church towards sexual relations and marriage. "In the twelfth century the Church had enforced absolute and perpetual monogamy; that is, the indissolubility of marriage and the outlawing of any sexual relations unhallowed by her. The Church sought to exert an iron pressure, and even sexual enjoyment in marriage was looked upon as something, if not sinful, at least unclean and vulgar. Since woman, according to the Bible, had brought all evil into the world, she was considered a sinful and inferior being." And "thus the unnatural oppression which the ascetic Church put upon the love instinct resulted in its becoming, instead of a spur to noble endeavour, increasingly wild and unruly." Another evil which was widely prevalent was the evil of prostitution. "In the middle ages the houses of prostitution were held to be a necessary and self-justified organization of city life, and extra marital intercourse throughout was not considered improper; not only temporal Authorities, but sometimes Bishops, in Rome even the Pope himself, drew taxes from brothels and considered them a suitable province for their regulation." When we come to hard facts and actual realities as distinguished from the nicely-worded phrases of intellectual idealism the sexual life of Europe is not far different, in this respect, from what it was in the middle ages. The only difference, if any, lies in the fact that, the State laws and manners of Society being

in some ways different to-day, this life has been driven underground. It has only disappeared from the superficial eye; it has not been wiped out. If the question had been raised as to whether there exists any connection between such widespread prevalence of prostitution in Europe and the successful efforts of the Church to ban polygamy, it would have been interesting to know what the views of a learned sociologist like Müller-Lyer are on this point. The idea, however, does not seem to have struck the author of "*The Evolution of Marriage*," and the question is left to some other sociologist to investigate. But there is a paragraph in the book which seems to indicate a little in what direction the author's views would develop if his mind were free from certain prejudices:—

"The neo-Platonic and Pythagorean school had already set up the body and its passions as something unclean and abhorrent. Christianity went further in this direction, even to absurd and unnatural lengths: 'It regarded purity as the most important of all virtues, and it strained to the utmost all the vast agencies it possessed to enforce it. To the fabled zone beauty the Christian saints opposed their zones of chastity which extinguished the passion of the wearer, and would only meet around the pure? While in classical antiquity procreation was regarded as natural significant procedure to which mankind was indebted for his existence, maintenance and betterment; while sexual matters were spoken of with the same calm and natural naïveté as affairs of State, Art, wisdom or the cares of daily life; with Christianity came that hypocritical and inimical spirit that looked upon worldly pleasure as something sinful, and especially branded love between man and woman as base. Thus the sexual instinct was abhorred and suppressed, although we owe to it not only the preservation of our kind, but also, as Darwin has shown, the development of all breeds of plants and animals. Sexuality was driven into swamps and wildernesses, where for centuries it led a despised existence. The consequence was that the sexual instinct really did degenerate and was faced with unnatural perversities. Since, according to the teachings of the Church, sexual desire was the cause of the first man's fall, marriage was an unclean thing, and woman—Eve, like the Greek Pandora—was the bearer of all ills."

To us the removal of the ban from polygamy seems to be a potent remedy for most of the evils which have invaded the dominion of sex life. And what are the objections against polygamy? Surely none that will stand a close examination. Whatever factors can make marriage with one woman legal can do so in the case of marriage with more than one woman also. It is said that really one man can love only one woman and that consequently his marriage with the rest of them can not be considered moral and proper. But then is what we call love the only factor which sanctifies the sexual relations between husband and wife? If so, sexual intercourse between a man and a woman who love each other but are not married will have to be pronounced quite legal, moral and proper. But is this so? And if it isn't, does it not show that love is not the only factor, nor even the chief factor which sanctifies sexual relations? This factor in reality is the mutual public acceptance by the husband and wife of certain rights and obligations owing to each other and to the offspring of the marriage if any. As this factor can be present in polygamy as well, there is no reason to regard this form of marriage as immoral.

The importance attached to feelings of personal, or, as he calls it, romantic love in modern Society is, according to Müller-Lyer, a very happy development and a very promising factor in the further evolution of marriage. " 'It is the star of poetry, the kernel of life,' an indispensable and powerful means to the fulfilment of happiness of the individual—one of the highest and noblest joys of existence, without which life is unsatisfied and shallow." In saying this Müller-Lyer has only given expression to the views which are characteristic of this age. The world to-day thinks all this of romantic love and more. But what is incomprehensible to us is this: if love as it is understood to-day in Western Society is such a priceless gem; if it holds the key to human happiness, how is it that in the very age in which it has gained so much importance, the joys of married life have been hopelessly poisoned, so much so that marriage is only too often referred to in contemporary literature as a mouse-trap very easy to enter but very difficult to get out of? Why do young men and young women avoid entering holy wedlock? The conception of love generally held by the younger generations and their philosophy of life as coloured by this

conception, most surely has something to do with the present state of affairs. This fact seems to point towards another: that there is urgent need for readjustment of ideas on this point. There are cases, perhaps very nearly as numerous as those of the other kind, in which this romantic love instead of being "the kernel of life" becomes the poison that embitters, withers and burns away the happiness of peaceful homes. Surely the growth of this kind of romantic love has got to be checked if marriage is to remain a sacred institution. If "a high state of civilisation means reasonable control and enrichment of natural instinct" it means we ought to control our emotions of romantic love and prevent them from springing into being in cases where they are misplaced and fix them and keep them fixed where they are in their rightful place. If "the underlying direction in the growth of sexual relations" is "the growth of human will" as has been established by Müller-Lyer in this book; if evolution lies in rising from "instinctive action to willed action," the above-mentioned readjustment in our ideas becomes indispensable. And here it may be said that sociology in Islam is farther advanced than it is to-day in the West after the lapse of thirteen and a half centuries. Islam has kept all these considerations in view. It forbids ascetism and monastacism. Under certain conditions it allows polygamy because when there is a disturbance in the ratio of the sexes and women increase in numbers, their remaining unmarried exerts a very unwholesome effect upon the moral state of Society. Islam advises its votaries to choose their spouses with care and once chosen to stick to them—not to let the feelings of what we have been calling romantic love stray away and run away with one, and so play havoc with marriage and bring it under ridicule. Ethical theory and the other religions of the world may also have said the same thing, but there is this difference between them and the teachings of Islam: they only tell us, more often than not, only in a confused sort of way as to what we are to do and what we are to avoid. But Islam when it lays down any ideal it also tells the Muslim what road to follow in order to attain it. The case of the institution of marriage is no exception to this rule, and if marriage is ever destined to evolve into the ideal happy union it ought to be it will do so only by being modelled on the lines indicated by Islam.

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MISS FLORENCE (HAMEEDAH) SMITH,
The elder sister of Sa'eedah Smith (March—April Review), and
another zealous member of the British Ahmadiyya Community

The Review of Religions.

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No. 7.

ERRATUM.—On the front title page of "The Review" for March-April, 1931, for No. 3 read Nos. 3 and 4.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

THE PROMISED MESSIAH'S CLAIM. Extracts from His own Writings.

Comiled by M. ABDUL HAMID, Secretary of Ahmadiyya Mission, Delhi.

I consider it necessary to proclaim about my claim that it is not self-assumed on my part, but that God's own choice has raised me to this position. I have been charged with the mission to remove misunderstandings, to elucidate entangled points and to show the light of Islam to other nations; for, indeed, let it be remembered that real Islam is not ugly and repulsive, as its opponents make it out to be. Islam is like a radiant diamond, every facet of which sparkles; or it is like a glorious mansion lit up by many lamps; if radiance darts out from one section of its niches, anon from another recess light leaps out to the world; thus the light of heaven is seen gleaming in it on all sides. Each of its rays is a lamp, so is every man who is delegated to establish its truth by means of his own life witness and the aid of heavenly signs which come to his help in the fulfilment of this task.

A large portion of my life has been devoted to the comparative study of religions, and I can honestly affirm that never have I found anything to equal the wisdom of the Holy Quran, in regard to religious dogma, moral ethics, political economy or statecraft. Nor do I make this statement merely because I am a Muslim, but truth compels my being witness to these facts. Do not consider this statement of mine as untimely, for at this juncture, when one religion is grappling with another, Divine message has come to me that the victory of the battle falls to the share of Islam. I say what Allah has put in my mouth. Creatures of this earth may imagine that the ultimate destiny of mankind lies with Christianity or Buddhism. It is a mistaken idea. Remember that nothing happens in the Universe till it has been ordained and decided in the high heavens, and I have been informed by God that it has been ordained that Islam should triumph over all other faiths.

In this war of religions I have been charged to help those who are seeking after the truth. Like a man who warns the people to beware of raiding robbers, I sound the warning. Whosoever takes heed, he saves his wares, others lose their all. In our own day there are two kinds of robbers. Some come by way of the outer gate, others steal through the inner windows. None suffers thereby but he who does not protect his faith. And, therefore, what is the best safeguard for one's spirituality when so much menace lingers around these days? It is this, that one should be acquainted with the spiritual strength of Islam, one should know the living miracles of Islam, and recognise, finally, the one who has been deputed in this epoch to shepherd the Islamic flock. To know these things is essential, for the devouring wolf is still very much alive, and unquestionably will pounce upon the lamb that strays from the care of the shepherd.

O! people of Allah, you doubtless are aware that when there is drought it causes the wells to dry up; and when the physical water descends upon the earth it makes the wells to re-fill themselves; in the same way, the Message of God is like spiritual water—which is capable of giving nourishment to the weakening faithfulness of man. The world of to-day was thirsty for spiritual rain, and this has been provided in my person.

Regarding my mission, let it be added that I have been sent at just that right moment when the need for me was at its greatest; at a time when many had not only abandoned the path of righteousness, but ranged themselves in opposition to truth like the Jews that nailed Jesus to the cross. On account of this similarity, therefore, God named me as Messiah, who not only calls men and women towards Him, but the world and its circumstances have themselves called for me.

(" Paighām-i-Sulah," page 31).

THE NEED OF ALLAH'S MESSENGER TO-DAY.

If it is admitted that Allāh has revealed His will to mankind at any time before, then it will have to be admitted that the need for such revelation is even more pressing to-day. The need of it is greatly indicated by circumstances of the present age. The conflict and discord which exists in these days between various sects and shades of opinion is such that the like of it is not to be met with in the past. If every tribe or nation requires a messenger, how much more is the need of one at a time when humanity is divided into seventy-three sects? Is there a single instance when the necessity of such a messenger of God was felt, and he failed to appear? Natural demands are always satisfied. To-day, when sinfulness has exceeded all limits, is there any reason why a reformer should not appear to guide men to the kingdom of God? Ever since the beginning of creation it has been the case that whenever evil enveloped the people a messenger was sent to dispel the gloom. Why should this eternal heavenly law be abandoned now? To such a torch-bearer of goodness God grants the power of spirituality, his words have the radiance and force of the celestial. But here a difference is to be noted. In the speech of the Holy Prophet Muhammad vibrated that strength of the High Heavens, from the goodness of which Hazrat Abu Bakr Siddiq, the first Khalifa, was greatly benefited, but which in the case of Abu Jahāl fell on deaf ears :—

" Aught there is doubt in,
Archeus properties of rain;
Yet in life-giving garden sod,
It nurtures a fair poppy bloom :
In poor soil of barren shale
Spring nothing better than worthless broom."

Nature's habit has always been thuswise. What I am saying is no new thing; from Adam's time to that of Prophet Muhammad, on every messenger descended the Word of Allah. We know of the promise of the appearance of "Mujaddid" or "Reformer," that is one who could purify the grime and dirt of sin from humanity, as does a physical "Cleaner" clear and purify soiled clothes. This promise, which was mouthed by the Prophet at the behest of God and God alone, was fulfilled during every century—for the last 1400 years—and consequently during this fourteenth century also its realisation is inevitable. (Al-Balāghul-Mubeen.)

THE TWO CARDINAL REASONS.

Two points are to be borne in mind; firstly the adverse waves which are sweeping upon Islam from the direction of other religions and menacing the faith, a faith which is fast becoming helpless like a weakling and orphan child. My mission is to protect the true religion of Islam against the false faiths, and to secure it by evidence of its truth and worth. Nor is this evidence confined to rational arguments, but comprises heavenly signs which through all times have been showing in support of Islam. Such facets have always been shown whenever it was found necessary to consolidate the true religion of Allah.

If you read the recent reports of Christian Missionaries, then you would be startled to note what efforts are being made against Islam. In circumstances such as these it was indispensable that the glory of Islam should be established and that is the reason of my appearance. I am confident that Islam will be the complete conqueror. Its indications are not wanting. The second purpose of my mission is to make known the real spirit of Islam. Many men offer their prayer and seem to be satisfied with that, but there is no more in their worship than mere lip service. The real spirit which should be the soul of all acts of adoration is sadly lacking. I feel that no man is a complete believer till he can emulate the true colour of the four top-most Companions of the Holy Prophet. They did not love the world and its tawdry and base glitter. They renounced their all for the way of Allah. To-day, on the contrary, worldly and material things are being courted on all hands. God finds no place in the hearts of men. In trade, in industry, even in prayer, mankind

thinks of nothing but of worldly affairs. And now let everyone ask himself whether the purpose of Islam, and his acceptance of it, is only that limited unit which he comprehends, enmeshed as he is in the welter of materialistic existence; or is there a loftier motive, a higher and a more sublime goal which humanity is to scale and which Islam has in view?

On my own part, I clearly realise that given the necessary endeavour and the proper spirit underlying it, by means of Islam man attains seraphim heights in his progress Godwards. That nearness is acquired in direct proportion to his falling in with the Divine Will until he begins to hear the Voice of God from which alone he can find satisfaction. How many of you have acquired that approach? Believe me that you have grasped only the shell and the outer covering of things, and they are worthless. God desires the pith, the marrow, the heart. So that as it is my work to protect Islam from its attackers, in the like manner it is deputed to me to engender the feeling of true spirit of Islam in the minds of Muslims themselves.

(Paighāmi-Imām. Page 36.)

ALL SIGNS ARE FULFILLED.

I claim that God has manifested, not one or two but thousands of signs in my support. Thousands know of them. From high heavens they were shown, also those which were indicated by various prophets, including the Holy Prophet Muhammad, heralding my coming. One of them, for instance, is the one which states that there will be the eclipse of the sun and the moon during the month of Ramāzan in the time of Messiah. Has that sign not been shown? Is there anyone who did not witness it then? Also it was said that at that time a plague will rage so fiercely that seven out of ten will die. Did that scourge not appear? Furthermore, it was written that a mode of transport will come into being which will render useless the use of camels. Had the introduction of steam railway not fulfilled that sign also?

If I am a pretender, how would you account for the appearance of so many signs for a "pretender?" In the light of the fact that all these signs have been shown, if someone else is to appear as Messiah what other signs remain to substantiate his claim? I regret the fact that the Doctors of Religion do not read the Quran with more care than they do,

or they would have appreciated that it has been clearly shown that the Promised Messiah will appear during the fourteenth century. The thirteenth century was spoken of as full of iniquity and sin; but the one next to it was to be blessed and witness the advent of the Promised Messiah when human hearts would sing with rejoicing hope.

(Paighām-Imām. Page 35.)

CONFIDENCE IN MY CLAIM.

Taking the oath of Allah, I proclaim that God conversed with me in the same manner in which He addressed Abraham, Isaac, Ishmail, Jacob, Joseph, Moses, Jesus, and lastly the Holy Prophet Muhammad. As to the last-named prophet, the Celestial refulgence in his case was of the extreme. But this honour came to me entirely because I followed in the footsteps of the Prophet Muhammad; without which no amount of prayer and solicitations could have secured the honour of the Divine Conversation for me. If I do not own it then I shall be one of the unfaithful and doomed eternally. The message which came to me is definite and certain, as the sun and its radiance that admit of no doubt. I have my belief in it as staunchly as I repose my belief in the Book of Allah.

(Tajalliyāt-i-Ilāhiyah, Page 25.)

A PRETENDER DOES NOT GET RESPITE OF 23 YEARS.

The passage of the Quran, beginning with *va lau taqavvala*, etc. (Chap. LXIX: 45) makes it quite clear that God would never have allowed the Prophet Muhammad to remain alive if he were not a true Prophet: "even if ye may have tried to save him."

This was intended as a proof that the Prophet's life was divinely protected; and that if his claim was not just, then God would assuredly have destroyed him. If you measure my claim in the light of these facts, what would you find? My claim and pronouncements in the name of Allah have been preached to the world for thirty years and no harm has reached me, whereas according to the Quran, I ought to have been struck down long before this if my claims were false. Two factors, therefore, emerge therefrom: The Quran says that a pretender would have been destroyed and as the Prophet

Muhammad was not a pretender he lived; if I am a pretender, how is it that the law of God and His wrath has not descended upon me? The two claims of bearing a message differ in degree and in circumstance only, but not in essence; so that as the Quranic pronouncement and the fact of the Prophet Muhammad having been allowed to live and preach sets a seal of authenticity on that Prophet's integrity, so in the like manner the fact of my living and preaching so long proves it up to the hilt the faithfulness of my mission and claim.

I greatly regret the fate of those who wish ill of me, they will share the tang of the bitter cup with the accursed ones. If all men and women of the universe, young or old, will pray for my destruction, nothing will avail them and their prayer will not be answered. If all mankind desert me the angels will come to my aid. If everyone may conceal the evidence of my just claim, even the stones of the earth may speak and attest to my ordination. I abhor all that is not just, and also I am not of the kind to flinch from the work of God, for the fear that men will oppose me: for I am created to fulfil my mission and be adamant in my resolve. Nothing can daunt me, even if the sun and the earth rolled over, meaning to destroy me. When mighty powers like them cannot dissuade me from my duty, what care I for mere men, so that in consideration for their feelings I may disregard the order of the Almighty God. As on former occasions God has decided between the righteous and the unrighteous, has sifted right from wrong, so also in this instance of mine He is going to decide. There is a time for the Men of Allah to appear, as assuredly there is specific time for their departure: and therefore be assured that neither have I come at a time which is not selected for me by Allah, nor will I return at a haphazard time. Do not battle with the ways of God. You are mistaking your work, if you think that it is to destroy me.

(Arba'een, Page 3).

A PREDICTION ABOUT PROGRESS.

"Lose not thy hope in God's mercy. And hear it well. The beneficence of Allah draweth near, and His help will reach thee from all sides. From every corner of the world men will flock to thee, and they will come in such abundance that the roads will be worn down by their tread. God will

help thee from His Throne, and men will also help—those men in whose hearts Allah hath poured His Bliss.”

(Barāheen-i-Ahmadiyya, Page 241).

The above prediction was given 25 years ago when it was first published in the above-mentioned book. That was the time when none of those who are with me now knew or cared for me. I was then an unknown man, beyond a very few who were already attached to my house. There is, no one in Qadian who will not vouch for the above statement.

Then matters began to change, for God began to bring the prediction to its fulfilment, to the extent that people began to come to Qadian. They still come. They bring presents, and offer felicitation in such profusion that surpasses all calculation. Certain adversaries made all human endeavours to stop the stream of men trekking to Qadian; they even sought decrees from learned men living in holy places, pronouncing me as outside the pale of religion. All these efforts, however, came to nothing; and at last my followers spread far and wide in many towns and villages of the Punjab. Even some people of Europe and America accepted me; and the roads of Qadian were worn out by the traffic of the countless people who poured in, and still do, into the village of Qadian. This is in spite of intense opposition of my adversaries, it may be noted that this prediction is being fulfilled so definitely.

When I was cast, as may a seed, into the earth, and the plant of my life so trampled upon by thousands of feet, and while winds tried to uproot my tree, and floods raged over the land for my destruction, who knew that I shall be protected, nay thrive so that now tens of thousands of wayfarers on the true path rest under the cool shades of my giant tree. If this were only the work of man, my adversaries need not to have taken so much trouble in trying to destroy me: God considering me as an imposter would have himself cut short my life and career. But my mission was not given to me by man. In the same way when the curse of the plague ravaged the earth, God's word came to me to say that from that "fire" I and those near me will be protected. And so it was. Villages after villages were rendered howling wildernesses by the plague near us; even before our own eyes people died like flies, but the fire did not touch me and those near me.

(Haqiqatul-vahy, Page 252).

THE PROMISED MESSIAH AND THE HOLY QURAN.

(MAULVI ALLAH DATTA, MAULVI FAZIL.)

Exceptions are taken about both the real and the false prophets of God. The history of mankind has been thuswise always. The controversy that develops around a true messenger is, of course, quite comprehensible; for the advent of such a person in a world, laden, as it always is on such occasions, by sin—which the Divine Messenger is destined to expurgate—gives rise to intense opposition against one who will not share in the sin. In the Holy Quran, however, certain criteria are given by the application of which a true claimant to prophethood can be tested. One among these is that almost invariably such a person is asked to give precisely those signs and prophetic indications which people of other times have asked for from other true prophets, however distant they may be in age or clime. In the main, such requirements of the unbelieving were based on utter ignorance, such as the demands of the Arabs that before they could accept the Prophet Muhammad, he should produce houses made of gold or show them that he could rise heavenwards in his physical body. It is really begging the question to assert that such requirements do not come from intellectual people. Such bizarre demands were also made by the people before they could accept the ministry of the Promised Messiah. We must, therefore, revert to the Holy Quran to substantiate the proof of the claims of the Promised Messiah.

The tests which the Quran gives us are of two kinds: one is of that category which relates to the circumstances and conditions of the time in which a Divine Messenger is sent, and the other is of that class which appertains to his personality. In what follows, both are detailed.

The first test is the circumstances and conditions of life in the world which necessitate the advent of such a Messenger. The conditions and circumstances when such an advent occurs is when wickedness is glorified, sin has conquered the hearts of men, mankind lives a life neither of respect nor honour, when promises are brittle, when fires of a sensitive spiritual experience are no longer aglow, and an age of darkness covers the materialistic sons of Adam. The advent of the Promised Messiah was indicated by these and other factors. Can anyone doubt that the wretchedness of these conditions did not obtain : and when such affairs arise, is it not their logical conclusion that a Torch Bearer should appear to dispel the gloom of sin and wickedness, and what is more, to protect the law of the Holy Prophet against those who are marching, phalanx after phalanx, bent on the destruction of his holy name? This, then, proves the first test.

The second test is to see what other signs the Quran gives us which will usher a Messiah in our midst. It will be the time, says the Book, when the sun and the moon will be eclipsed, when the rivers would be divided, when literary leaflets will be published in abundance, when the Doctors of Religious Law will be devoid of spirituality, when the shooting stars will be seen more frequently, when the means of transport will make the intermixing of various peoples easier, are all clearly pointed out. All these signs were marked down for an epoch when the advent of Messiah will take place. The Holy Prophet himself spoke of the time when the new methods of travel will render the camels useless as beasts of burden. We are witness to all the foregoing manifestations in the life of man. Are all these items which were ear-marked as denoting the time for the appearance of the Messiah not visible to every one of us? During such time has come forth the Promised Messenger of God, to fulfil what has been said before.

The third point concerns with the personal conduct of the man who professes to be the Bearer of God's Words. In the Quran we find God saying to the Prophet Muhammad that he was to proclaim that in his personal behaviour he was the most elite, the most God-fearing, the most righteous of them all. Regarding this, let there be no confusion that this purity of personal dealing relates to a life-period prior to the actual

claim of prophetship being launched, thereby indirectly proving that the stainless years of such a person warranted his being believed as inspired of Allah, when he did lay claim to his celestial mission.

The seekers after truth recognise a true prophet as does a mother recognise her sons. In ordinary method of justice, the chastity of a mother furnishes sufficient proof that a certain child is a legitimate son of her husband; in the same way, a blameless life which a man may have lived before his actual claim provides a cogent reason for believing that in his claim to prophethood he is not false. The Holy Prophet once asked the people of Quraish: "How did you find me before?" Without exception they attested to his being uniformly truthful and an embodiment of grace and goodness; but when he launched his ministry, the very kinsmen of his who had vouched for his goodness turned against him.

Let us apply this test to the life of the Promised Messiah. His earlier life is a challenge to all wickedness and sin, his years of piety and fruitful living were acknowledged; he was always slow to speak ill of any man. People knew him as a good man of high virtues. This was his reputation before he proclaimed his mission. Even his bitterest enemies owned to his being "a man of worthy endeavour, truth-loving and at all times abiding by the laws of the Prophet." Another great divine who did not love him over much after his proclamation asserted that he as a young man often walked to Qadian to be blessed by "beholding his sacred face." Do these facts not prove, if proof were needed, that the claims of the Promised Messiah rest on solid foundation?

The next point is that God helps His Messengers and their followers both in this world and in the next. Also the Quran points out that the enrolling of so many millions of men in the religion of Allah unequivocally provides both the strength of the faith and the help that such a conglomeration gives to its members individually. Furthermore, it is laid down that on this earth, too, its people will be able to hold their heads aloft and be honoured and blessed. Anybody who is aware of the close friendship that characterises the followers of the Promised Messiah, and knows the importance

which his followers enjoy in the eyes of the world cannot fail to note that this prophesy has also reached its fulfilment.

Later we may observe that the Prophets are blessed with extraordinary power of scholarship. Regarding the Quran, which is word by word Allah's dictation, God has challenged the greatest of the writers of Arabia to rival even ten passages in the lucidity and skill of that Holy Book. The challenge could not be met for the very sufficient reason that no man can rival what God dictates. In the case of the Promised Messiah—although he brought no new Quran—which remains the final code for the world—yet various books and compositions of the Promised Messiah bear testimony to his scholarly learning which, despite challenge, have not been rivalled or excelled.

Predictions and their fulfilment are also sought from a real Messenger. In the case of the Promised Messiah, myriads of them came true, and amongst others those about Lekhram, Sa'dullah, Dr. Dowie, Duleep Singh, and the Czar of Russia may be cited, as also regarding the ravages of plague, and the great Religious Conference of Lahore may be mentioned. Especially in the matter of warding off the plague it is worth noting that everyone within the four walls of the Promised Messiah's house was protected, as were Noah and his companions from the Great Deluge. A further emphasis on the law of God to destroy those who were religious pretenders may again be laid here as an additional point to show that because the Promised Messiah did not "perish," but continued to flourish over 23 years after preaching his ministry, this lends additional support to his claims.

And yet another point can be made out, which is that the system of unwavering service of Islam that these Messengers leave as a legacy of love never dies with them, but grows and remains and thrives. It continues to bring heaven and earth into sweet and spiritual accord, and thereby is perpetuated the life-giving stream through the employment of active benevolence. Who does not see it thus acted in the life and work of the Promised Messiah? By means of these twelve test points of the Holy Quran the ministry of that Messenger is conclusively proved: and happy indeed are those who have found themselves in his blissful refuge.

AN IMPORTANT EPISODE OF THE PROMISED MESSIAH'S LIFE.

(SYED GHULAN HUSAIN, Deputy Superintendent of
Veterinary Department).

" THE VOICE OF ACQUITTAL."

So far as I can remember it was towards the end of 1897 when the Promised Messiah came to the upper floor of his mosque. The time for sun-down prayer was drawing nigh. A dozen or more friends had also gathered there. Presently the Messiah, addressing Maulvi Abdul Karim, said that " a voice of acquittal " had been whispered to him. As such a term as ' acquit ' or ' acquittal ' is only used in Courts, and he was not implicated in any case, he wondered as to what the occasion of the " whisper " was.

Having said no more about it, we all joined in the prayer of the evening. But hardly a week or ten days had passed to this incident when suddenly a court summons arrived for the Messiah from Gurdaspur. We were astounded and felt extremely anxious about it; for nights together we prayed to God to avert evil consequences.

This was the time when the predictions about the deaths of Atham (Christian) and Lekhrām (Hindu, Arya) had been fulfilled, and Muhammad Husain of Batala had incited his men against the Messiah, so that no less than three parties were ranged against him.

A brief history of the case, which occasioned the court summons, may be given. A youth named Abdul Hamid, a nephew of Maulvi Burhānuddin, came to Qadian seeking some money from his uncle. Nor was the young man of perfect morals. In any case, after a short stay he returned to Amritsar. Once in that city he planned to get some money from the Christian Missionaries there by stating that he

wished to become a Christian. Upon learning that the youth had come from Qadian, they prevailed upon him to give them a writing to say that the Promised Messiah had suggested his becoming a Christian, which would bring him into close touch with the chief Christian Missionary, Dr. Clarke; and thus, whenever he could get a chance, to murder the afore-said Missionary.

On this declaration the Deputy Commissioner at Amritsar issued a warrant against the Messiah, but curious to relate, it went astray. Then the officer in charge of Amritsar discovered that he could not issue an order for a person of another district, so he telegraphed to the Deputy Commissioner of Gurdaspur to issue it. In the meantime the Christian missionaries and others began to rejoice that the Messiah would be handcuffed and brought to the Court in chains presently.

Eventually, when the summons under the seal of Gurdaspur Court was served upon the Messiah, the first hearing of the case was fixed at Batala. The Messiah with his followers stayed at the old sarai of Batala, and this humble writer formed one of their company. Maulvi Fazal Din, Pleader of Lahore, came to appear for us at the case. This gentleman asked leave to converse with the Messiah alone for a few minutes, whereupon all left the room, whilst I lingered round the corner. I believe that the legal adviser did see me hanging about, but perhaps owing to my extreme youth disregarded me.

The advocate, emphasising the gravity of the case upon the Messiah, hoped that, if God willed, the case would be favourably settled on the very first hearing, provided his client agreed to disown all knowledge of the youth who gave the writing to the Christian Missionaries. The Messiah asserted that he knew the youth quite well and could not make a false statement and deny this.

The legal mind of the advocate worked rapidly. He argued that he was perfectly well aware that the Messiah did know the young man, but he insisted upon having his advice taken, or else the case would be unnecessarily drawn out, and he did not care to forecast the result, especially as in it

an important Christian Missionary was involved, and the officer trying the case might incline in his favour.

The Messiah, however, protested against pleading ignorance about a man whom he knew. He was the nephew, he said, of his own follower, Maulvi Burhānuddin, and lived for some days in Qadian, where the Messiah had seen him. To tell a deliberate lie was incomprehensible to such a personality.

But again the lawyer explained that in a Court matters are conducted according to law and not according to religion. "You are a man of faith," said the advocate; "you are deliberating upon the virtue of truth and damnation of fabrication. Consider it that I'm to be likened to an expert medical man: as he knows his work, so do lawyers have a complete knowledge of law. In such cases as these"—now he raised his voice to drive his argument home—"a man might be imprisoned for seven to ten years!"

The voice of the Messiah leaped out in wrath. He would not say that he did not know a man when he did. It was asking for the impossible to persuade him to mouth a lie. He was adamant.

Disappointed in his plans, the advocate walked out of the room and approached Khwaja Kamāluddīn, whom he upbraided for the immovability of the Messiah in that direction. Presently the case was called. All of us crowded into the Court. A seat was provided for the Promised Messiah, who declared before everybody that he knew Abdul Hamid was a nephew of Maulvi Burhānuddīn, had come to Qadian and all that was nothing but the truth.

The supporters of Dr. Henry Clarke were composed of many religions and denominations; there were Hindus, Sikhs, Christians and even rival Maulvis. Muhammad-Husain of Batala, became a voluntary witness of Dr. Clarke, without asking. A Hindu lawyer appeared for Dr. Clarke and asked no fees for his professional labours. And we, a handful of followers of the Messiah, flitted about hither and thither, helpless and distracted, praying and beseeching at the altar of God. Wherever we went people

jeered at us, the very earth seemed to glare at us with devouring eyes, but we lifted our eyes in supplication to Heaven.

When Muhammad Husain entered the Court he was consumed with jealousy at seeing that the Promised Messiah—"the culprit" from the point of view of the Promised Messiah's enemies—was provided with a seat in the Court. He demanded a seat for himself as well, which was refused to him, even when Dr. Clarke advocated for it. Then the guard had him pushed out of the Court, where neither the ordinary seat, nor even a covering on the floor, could be given to him. The remarkable fact about it is that this man belonged to that town (whilst the Promised Messiah was a stranger) and that men of his own town even would not respect him. What greater ignominy can be the fate of one who is so suddenly let down by his own people?

During the first two hearings the case loomed enormously against us. Evidence upon evidence was heaped to our disadvantage, and false evidence is oftentimes easily manufactured. These things unnerved us to an unimaginable extent, our hopes were sagging. But to our astonishment, the Promised Messiah was not in the least perturbed nor showed the least sign of anxiety. The peacefulness of his behaviour not a few times gave us courage.

At last the clouds parted, and light poured upon the darkened horizon. Abdul Hamid, the youth who had signed the indictment, could not play false any further. He came out with the full facts as to how he was made a cat's paw and divulged the whole secret to the Police Superintendent. The last hearing was at Gurdaspur, when the judgment was announced. Dr. Clarke did not appear on the occasion for a very good reason, and sent in a medical certificate. The Promised Messiah was acquitted. That then was the mystery of "the voice of acquittal."

The Judge shook hands with the Promised Messiah, and told him he could sue Dr. Clarke for defamation if he so chose. But the Messiah only replied, "All my cases are tried by Allah, the Greatest of all Judges."

I have witnessed the radiant face of the Messiah ever

since I was a small boy. With my own ears I heard him relate the episode of the "Acquittal," then heard him say that such a term is only used in Court cases, when there was no case at all, then I witnessed the soul-rending trial at the Court itself, and when we were all torn in affliction, found the Promised Messiah ever cheerful, and at last saw the enactment of that "Acquittal." From the start to finish I have known, seen and heard it all, and of that conversation with his legal adviser when he refused to tell a lie even when a man may be imprisoned for ten years, I alone am the witness.

I have often asked myself as to how it was, that whereas at the time of that case everyone of us was in the greatest of mental agony, the Messiah was always cheerful. And I was enlightened by an idea that even if the case be as grave as implication in murder, but the voice of the Judge whispers "Acquittal" in the ear of the accused, then no matter how much evidence be given against the person, he would feel no anxiety about the issue.

O! the beloved of God, the Promised Messiah! in thy lifetime we beheld ever fresh signs of God when we heard the Divine words of One who charged thee, which brought forth new glow and warmth to our faith, thy existence mirrored the God's creation. From thine own lips fell the words of the Creator, and found such words to tally with Divine excellence. Thy meetings were the gatherings of the holy and ever blessed.

O! the beloved Messiah, to whom we address ourselves, from the beginning we recognised a *Nabee* (prophet) in thee. After thy death people have begun wrangling about Thy position. What else remains that other Men of God have done which thine glorious self is devoid of? Nothing is there in it but the difference of perspective. A thousand and more felicitations be upon thee and thy begotten.

A scene of 34 years or more is before my eyes now as I write. My heart is heavy, my eyes are welling with tears. All because thy beauteous face is hidden from mine gaze. And now overcome with emotion, my tear-dimmed eyes have obscured my vision, the pen halts and I can write no more.

THE HOLY PROPHET'S TREATMENT OF SLAVES AND HIS TEACHINGS ABOUT SLAVERY.—II.

(MIRZA BASHIR AHMAD, M.A.)*

THE HOLY PROPHET'S TEACHINGS ABOUT THE THEN EXISTING SLAVES.

Now we come to the second part of the question which deals with the emancipation of the then existing slaves and which formed the main objective of Islam and its Holy Founder in their teachings about slavery.

In order to effect the emancipation of the then existing slaves two courses were adopted, one commendatory and the other mandatory.

I will first deal with the measures which were commendatory in their nature.

First of all, when the Holy Prophet was still at Mecca and had just entered upon his career as a prophet, he received the following revelation :—

Wa mā adrāka mal aqabah ! Fakku raqabatin. (CX. 13, 14.)

i.e., O Prophet, dost thou know what the mountain road is, by ascending which one reaches to the heights of Divine nearness? It is the freeing of a slave.

Again, the Holy Quran says in Chapter II., 178 :—

“Real virtue lies in this that one should believe in Allah and should spend money out of love for Him, upon kinsmen, orphans, the poor, the wayfarers, and for the emancipation of slaves.”

The Holy Prophet's sayings are equally explicit.

Abu Huraira relates that the Holy Prophet used to say that whoever emancipates a Muslim slave God will grant him complete deliverance from the fire of hell (*Bukhari*, *Kitābul Imān-van-nudhur*).

(*Translated from Urdu by Maulvi Sher Ali, B.A.)

Again : Bara, son of Azib, relates that an Arab of the desert came to the Holy Prophet and said : " O Prophet of God, let me know a work by doing which I may go straight to Paradise." The Holy Prophet replied : " Your question is brief, but you have asked a big thing. Emancipate a slave; and if you cannot do it by yourself, do it by joining with others." (Baihaqi.)

Again, Abu Bardah relates from his father that the Holy Prophet (may peace and the blessings of God be upon him) used to say : " If any of you have a slave girl, whom he gives good education and excellent training, and then he emancipates her and marries her, then he shall have a twofold reward." (Bukhari, Kitāb-un-nikah.)

In addition to the strong recommendations referred to above, it has been laid down in Islam with reference to certain offences that they should be expiated by the emancipation of slaves. This measure may be understood to lie midway between the commendatory and the compulsory measures. For instance, the Holy Quran says : " If any man slay a believer unintentionally, he must emancipate a slave and pay the blood money to the heirs of the slain man, unless they remit it of their own accord. If he should not find any slave to liberate, let him fast for two months in succession." (vi. 92.)

Continuing, the Holy Quran says : "If the person slain belong to a people who are hostile to the Muslims and are at war with them, then in case the person slain is a Muslim the slayer shall set free a Muslim slave and if he do not find a slave then let him fast for two months running."

" And if the person slain be from a people between whom and yourselves there is treaty of peace then even if the person slain be a disbeliever the slayer shall pay the blood-money to his heirs and set free a slave, and if he do not find a slave, he shall fast for two months consecutively."

Again, the Holy Quran says in Chapter V., 90, that if anybody swears to a thing and then fails to keep his oath he shall atone for it by feeding ten poor men according to his means, or by giving them clothes, or by emancipating a slave; but if he find no slave, then he shall fast for three days.

Elsewhere : "And those who separate themselves from their wives and afterwards go back on their words and desire to return to them, shall emancipate a slave; but if any of them do not find a slave, let him fast for two months consecutively, and if he is not able to do that, then let him feed sixty poor men. (Chapter LVIII., 3 and 4.)

The above are the various occasions for the emancipation of slaves, which have been prescribed by Islam, and as is usual with the Holy Quran, two or three alternatives have been suggested for each occasion and the Muslims have been given the option to choose between them according to their convenience. It should be noted that wherever the emancipation of slaves has been mentioned, the Holy Quran has made it a point to add the words, "If any of them do not find a slave," which shows that Islam really aimed at the total emancipation of slaves. On the other hand, when in Surah Mujādalah it speaks of two months' fasts the words added are : "If he is not able to do that." These words when contrasted with those added in the case of slaves leave no doubt as to the fact that the ultimate object of Islam was to effect the total emancipation of the then existing slaves.

Now we take the system of compulsory emancipation. Islam prescribes various ways for this purpose.

1. Suwaid, a companion of the Holy Prophet, relates as follows:—

"We were seven brothers and had a slave common to us all. One of us became angry with him and gave him a slap on his face. The Holy Prophet came to know of this, and he ordered us to set the slave free." (*Muslim, Kitāb-ul-Imān.*)

The same incident has been related by Ibn Umar, who adds that if anybody beats a slave and then sets him free, he deserves no reward for this act, for Islam prescribes the setting free of a slave as a punishment for beating. (*Muslim, Kitābul Imān.*)

Thus one form of compulsory emancipation instituted by the Holy Prophet (may peace and the blessings of God be upon him) was that he laid down the emancipation of slaves as a punishment for beating.

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2. Ibn Umar relates as follows: The Holy Prophet said, "If anyone happens to have in his possession a slave who is a near relative of his, such a man ceases to be a slave."

3. Ibn Umar and Abu Huraira relate as follows:—

The Holy Prophet said, "If a man is a co-partner in the possession of a slave and if he declares him to be free in his own part, he is bound to pay to the other partners and secure complete freedom for him. But if he has not the means to do so, even then the slave will be made practically free, so that he may earn money for payment to his other masters and secure complete freedom for himself; and for this purpose he will be provided with every facility."

4. It is on record that some of the slaves of the Meccan idolators fled from Mecca and came to the Holy Prophet (may peace and the blessings of God be upon him), whereupon the idolators asked for their return, and some of the Muslims also recommended it. But the Holy Prophet became angry at this and refused to return them saying, "They are the freed men of God. Should I return them to slavery and infidelity? (*Abu Daud, Kitābul Jihād.*)

5. Ibn Abbas relates as follows: "The Holy Prophet used to say, "If any person enters into matrimonial relations with a female slave of his and she begets a child, she shall henceforth be regarded as free" (*Ibn Mājah, Kitāb-ul-Itq*). According to the other report the Holy Prophet said, "The female slave with whom her master enters into matrimonial relations shall be regarded as free, even in the case of miscarriage." (*Kashful-ghummah, Ummāhatul-aulad.*)

The above were the various ways of compulsory emancipation prescribed by Islam. But it is evident that they did not cover all cases and that there still remained many slaves who could not avail themselves of any of these methods. On the other hand, their emancipation through commendatory ways was not certain. Hence it was necessary that there should have been some sure and permanent means to secure the freedom of all the existing slaves. To achieve this purpose Islam introduced a system known as *Mukātabat*. By this system, the master was bound to set free a slave

who had made himself qualified for emancipation—a matter not to be judged by the master but by the State or the Court—on condition of the latter's earning or procuring a reasonable amount of money. Thus the Holy Quran says in Surah Noor Section, 4: "As for those slaves of yours, who desire to enter into a contract of freedom with you on payment of a certain sum, make such a contract with them, if you know any good in them and give them out of the wealth which Allah has given you."

In this verse, it was clearly laid down that if a slave desired to have freedom on payment of a certain sum, the master was bound to comply with his wishes and set him provisionally free, so that he might earn or procure the sum fixed, provided he saw that he was fitted for freedom. The master was further exhorted to return to the freed slave a part of the money which he paid for his ransom.

The above verse forms the foundation stone for the compulsory emancipation of slaves. It is a short verse, but it has a far-reaching and weighty significance. The law of *Mukātabat* as enunciated in the verse quoted above was that a contract should be made between the master and the slave to the effect that if the latter paid the former a certain sum of money, the latter was to be set at liberty. The process followed in this connection was that after the contract was made, the slave was practically set at liberty, and in this state of provisional freedom he took up some work or occupation, such as trade, industry, agriculture or service and thus tried to earn the required sum of money. As soon as the required amount was paid to the master he was a free man; and though the ransom money went into the hands of the master, yet it was his duty to give a proper share of it to the slave.

This was indeed a very happy and wise arrangement. It not only helped those of the slaves who were in a position to lead free lives to secure their freedom by way of right; but even in cases where the slaves did not at first possess such capability it encouraged them to engage in some work like free men and to learn to bear the responsibility of a civil contract in order to earn the required sum of money and to acquire free citizenship.

It must also be borne in mind that the question of emancipation did not depend upon the will of the master,

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but it was obligatory. That is to say, when a slave demanded such a contract to be made, the master had no right to refuse. It was for the Government or the Court to decide whether the slave was fitted to lead a free and independent life. It is on record that once Sirin, a slave of Anas, a companion of the Holy Prophet, desired his master to give him a contract of freedom on payment of a certain sum, but Anas, thinking that he was a rich man and needed no money, refused to make the required contract. Sirin complained to Umar, who summoned Anas and ordered him to give Sirin the desired contract. Anas refused, Omar thereupon hit him with a whip and recited the verse which says, "As for those slaves who desire to enter into a contract of *Mukātabat* with you, make such a contract with them." Thereupon Anas agreed. (*Bukhari, Kitābul Mukātabat.*)

The obligatoriness of *Mukātabat* depends on the fitness of the slave to lead an independent life. With regard to this Yahya bin Kasir relates :—

The Holy Prophet said that the words of Holy Quran, "Make a contract of *Mukātabat* with them if you know any good in them," mean "if you find them to be fit for some work or trade." That is to say, the contract of *Mukātabat* becomes obligatory in the case of such slaves as have knowledge of some work or trade or are capable of learning it quickly, so that after being set free, they may not become a burden upon the society.

It has already been pointed out that it rests with the Government or the Court to decide whether a slave is fit for liberty or not. The master is not to decide it.

The explanation of the words of the Holy Quran, as given by the Holy Prophet in the above-mentioned report, makes it clear that the real object of Islamic teachings about the then existing slaves was to improve their condition and make them fit for liberty so that they might be gradually emancipated as they grew fit for emancipation.

As the system of *Mukātabat* formed the foundation-stone for the liberation of slaves, it has been highly commended in Islam. Thus Abu Huraira relates that the Holy Prophet (may peace and the blessings of God be upon him!) used to say, "There are three classes of persons whom Allah

has made it binding on Himself to help : Firstly, the slave who has been given the writ of *Mukatabat* and who is trying to pay up the money; secondly, the person who marries in order to preserve his or her chastity; thirdly, the man who strives strenuously in the cause of Allah.

The saying of the Holy Prophet shows that the system of *Mukatabat* being a prelude to the emancipation of slaves was regarded with great favour by God, who imposed it as a duty on Himself to vouchsafe special help to the slave who would gird up his loins to get himself emancipated.

The movement for the emancipation of slaves was not confined to individuals, but the State was also required to devote a part of the public funds to the cause of the freedom of slaves. Thus the Holy Quran says :—

“ Alms (the poor-rate) are only for the poor, the needy and those who collect them, and for those new converts whose hearts are to be conciliated, and for the emancipation of slaves and for the debtors and for the cause of Allah, and for the wayfarer. This is an ordinance from Allah; surely Allah is most Knowing and Wise.” (Chapter IX., 60.)

According to this verse, it is the duty of the State to spend a part of the *Zakāt* fund for the liberation of men from slavery.

ISLAMIC TEACHING ABOUT EMANCIPATED SLAVES.

In connection with this scheme for the emancipation of slaves, it was also kept in view that even after emancipation, the freed slaves should not remain without support and helpers. Accordingly, the Holy Prophet (may peace and the blessings of God be upon him) established a sort of brotherly relationship between the freed slave and his former master. They were to be called each other's *Maula* or friend or helper. This was done that there might exist a feeling between the two that they were friends to each other and that they were to stand by each other in times of need.

It was with this end in view that both the emancipated slave and his former master were given the right of inherit-

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ing each other. If the emancipated slave died without any other lawful heir, his property was inherited by his late master; similarly, if the latter died without any other heir his property went to the foremr. Ayesha relates that the Holy Prophet used to say that if any emancipated slave died heirless, his property was to go to his late master. (*Bukhāri, Kitābul Itq.*)

Similarly, Ibn Abbās relates that a man died in the lifetime of the Holy Prophet (may peace and the blessings of God be upon him!), leaving no heir other than a slave whom he had emancipated. The Holy Prophet ordered his whole property to be given over to his freed slaves (*Tirmizi, Abu Daud, and Ibn Mājah*).

As this right of inheritance was not based on financial or economical considerations, but the real object was to continue a kindly relationship between the master and his freed slave, the Holy Prophet (may peace and blessings of God be upon him!) ordered that this right could in no case be sold or given away as a gift. Ibn Umar relates that the Holy Prophet forbade the sale or the making of a free gift of the right of inheritance to the property of an emancipated slave (*Bukhāri, Kitāb-ul-itq.*).

The Holy Prophet (may peace and the blessings of God be upon him!) also ordered that emancipated slaves should be treated with honour and respect. The following incident mentioned by *Muslim* well illustrates this:—

One day, Salmān, Suhaib, Bilāl and some other emancipated slaves were sitting together when Abu Sufian passed by them. Seeing him they said to one another, "This enemy of God has escaped God's sword." Abu Bakr, happening to hear this, said to them reprovingly, "Do you say such words with regard to a chief of the Quraish?" Thereafter he went to the Holy Prophet and related the matter to him. The Holy Prophet said, "May be you have displeased them. If it is so, then their displeasure means God's displeasure." Abu Bakr went immediately to Bilāl and his party and said "Have I displeased you?" "No," said they, "we are not displeased, please do not worry."

(To be continued.)

RESURRECTION OF JESUS.

(T. K. LYE).

Before one can appreciate the true significance of the resurrection of Jesus, one should first try to understand whether Jesus died on the Cross or on a tree, and what is meant by a Cross and a tree with or without branches. If Jesus met his death either on the Cross or on a tree, then who buried him? If he actually died on the Cross, then we can understand that the Roman centurions took him down and handed over the body to Joseph, as ordered by Pilate, and on the third day his resurrection took place. But if Jesus was slain and then hung on a tree, then it proves that the resurrection of Jesus is a mere story concocted by his followers to counteract the false news spread by the Jews that Jesus had suffered an accursed death, therefore he was neither the Son of God nor a true prophet. In the Old Testament it is mentioned that a false prophet would be destroyed by God. (Deut. 18 : 20).

In the New Testament we learn that Jesus is said to have been claimed not only as the Promised Messiah of the Jews, but the only Son of God and also as the "Son of Man." The Jews expected their Messiah as a Conqueror and their national saviour, who was to descend from David. But when they found in Jesus no such sign and power they disbelieved and rejected him. In spite of their rejection Jesus persisted in his claims as the only Son of God and Son of Man, and then attacked the Jewish priests. This attitude of Jesus aroused the fury of the Jewish priests, and they set up plans to arrest Jesus and then put him to death as "Bar Abbas."

Before he could be arrested Jesus had selected twelve fishermen as his disciples. In this selection there is something to learn about a pagan belief or custom.

Mr. F. C. Conybeare says :—"It was believed by zoologists of the ancient world that fish are born of the water without commerce on the part of the parents. Fish were also sacred, or *taboo*, all over ancient Syria. The early Chris-

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tians, from fear of persecution or instinctive love of mystery, were prone to conceal under symbols the objects they revered, and the fish was accordingly chosen as a symbol of Jesus Christ. He was the great fish, his followers were little fish; and Tertullian of Carthage begins his defence of baptism with water against those who denied its need and utility with the words: 'We little fishes, following the example of our Fish (Ichthun), Jesus Christ, are born in the water, nor otherwise than by abiding in the water'—i.e., in the regenerate state—'are we in a state of salvation.' In the old Roman Catacombs the sign of the fish meets the eye at every turn. The most striking monument of the kind is in the museum of the Greek monastery of Grotta Ferratar near Rome. It is a large marble receptacle used for storing the water which has been blessed on January 6th, the feast of baptism of Christ. (This is a day of pagan festival.) It is adorned all round with elaborate sculptures, perhaps of the age of Constantine, or earlier. From the summit of an Ionic colonnade human figures jump head foremost into the water below, and are there depicted as swimming in the form of fishes round about a single gigantic fish, who symbolises Christ. On a promontary opposite sit two figures, intended, it would seem, for the apostles whom Jesus made 'fishers of men,' hauling up some of the fish with line and pulley." (*Myth, Magis and Morals*, p. 173).

With the help of one of these "fishers of men," called Judas Iscariot, the Jews managed to arrest the "Great Fish." They took him before Pilate to have sentence of death passed on him, but Pilate was afraid to pass such a sentence and asked them to take Jesus away and judge him according to their own law. They then took Jesus before the Council, called Sanhedrins, and the High Priest, who was a prophet, passed sentence by saying "that it was expedient that one man should die for the people." (John 18: 13-14). How Jesus was put to death is very clearly stated by the disciples in Acts v: 30, and x: 39. They were witnesses to all events until Jesus was slain and hung on a tree, but none of them saw his resurrection. Here ended the story of the Great Fish and the small fishes.

Since the disappearance or supposed death and resurrection of Jesus the disciples began to preach, notwithstanding opposition. One of their great opponents was Paul. For

some time he worked against the disciples, and one day, when he was on a journey to Damascus, it is said, he heard the voice of Jesus calling him from heaven: "*Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.*" Thereafter he became a convert to Jesus. His conversion did not signify to him an acceptance of new principles, but only a new application of old ones, that is, *Mithraism*. This led to a dispute between the disciples and Paul, but with regard to the mode of Jesus' death he agreed with them. (Acts 13: 27-29). And then he produced five hundred unknown and nameless persons as witnesses who saw Jesus' ascension. But he could not make one of them to say that he saw the resurrection of Jesus.

Then comes the Gospel story of the Four Evangelists. In all these Gospels it is narrated, according to Matthew, Mark, Luke and John, that Jesus was crucified on the Pass-over day and within a few hours he gave up his ghost, and in the evening he was buried in a sepulchre; and on the third day he rose from the grave. Here, too, no one saw his resurrection.

Now here is a drama composed of three parts or acts played by the Apostles, Paul and the four Evangelists respectively. These acts were originally produced in book form in Greek language, called the "New Testament," and has now been translated into more than three hundred languages.

The first part begins with the act of the twelve "fishers of men." They were so called, not on account of their profession of catching fish, but for their cowardice. They appeared always within the symbol "fish" so as to escape their identity and persecution. Such was their moral courage which made one of them to become a hypocrite and treacherously to betray Jesus into the hands of the Jews. On the cace of this fact, can be expect any truth from these cowards with regard to Jesus' supposed resurrection or his whereaobuts. Certainly, it is an impossibility, because cowards are always in danger and fear, and they are always in agreement with hypocrites.

As to witnesses who saw the resurrection of Jesus, Peter mentions the Roman guards, and even associates the elders of the Jews with them, as follows:—

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"Now, on the night when the Lord's day was drawing on, as the soldiers kept guard by two and two in a watch, there was a great voice in the heaven, and they saw the heavens opened, and two men descend thence with much light and approach the tomb. And the stone which had been laid at the door rolled away of itself and made away in part, and the tomb was opened, and both the young men entered it. The soldiers, therefore, when they saw it, awakened the centurions and the elders (for they were also there keeping watch); and as they told the things that they had seen, again they see three men coming forth from the tomb, two of them supporting the other, and a Cross following them; and the heads of the two reached to heaven, but that of him who was led by them overpassed the heavens. And they heard a voice from the heavens, saying: Didst thou preach to them that sleep? And a response was heard from the Cross: Yes."

The risen body is of marvellous dimensions, and the tale resembles a legend current among certain Christians of Palestine and related by Epiphanius, that a figure of the risen Jesus was seen in that land so gigantic that when they measured it against a neighbouring mountain it overtopped the same. The talking Cross often reappears in early hagiological stories, and it was currently believed in many Eastern Churches that Jesus took his Cross up into heaven with him, having first deposited therein his soul, as if for safe custody. This last must appear to modern Christians an unnecessary precaution; but they forget that Justin Martyr, in the first half of the second century, believed that when Jesus died the demons of the air were on the watch to waylay his spirit or soul in its heavenward ascent, and would probably have succeeded, had he not prudently entrusted it to the hands of God, "Crying (as Luke says) with a loud voice: Father, into thy hands I commit my spirit." (Vide *Myth, Magic and Moral*, by F. C. Conybeare, pp. 308-309).

The second part of the drama was that acted by Paul. In his act he produces a different risen Jesus. He had from early training learned to conceive of the coming Messiah or Christ as a heavenly being with the power and wisdom of God, second only to the Divine Father, an uncorrupted image of God, an ideal type of humanity. The immediate followers of Jesus entertained no such lofty conception of the Messiah.

He was to them a man sent from God, who had met with a cruel fate, but was still alive and was to appear again within their generation and restore the Kingdom of David. But to Paul he was an ideal and eternal being, who had condescended to quit the right-hand of God and to be found on earth in the likeness of sinful flesh, and, as the man Jesus, to die on the cross the death of a malefactor, in order that he might, as a *perfect victim*, conciliate the wrath of an angry God, and mediate the salvation, not of Jesus alone, but of all mankind.

As to Paul's risen Christ, whose voice he heard in a satanical vision, Mr. F. C. Conybeare says:—

“ Paul's Christ is an *a priori* construction of his own, owing to the historical man of Nazareth and to those who knew that man and cherished his memory little except the bare name of Jesus. Paul's Jesus is an ideal superhuman saviour, destined, from the beginning of the world, to play an ecumonic role. Raised by the spirit of God from the dead, the saviour has left behind in the grave, together with the flesh now given over to corruption, all his Jewish exclusiveness, all his human traits, even his sex. Paul writes to the Galatians, ‘ Ye are all sons of God, through faith, in Christ Jesus. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female.’ (Gal. iii : 26). From such standpoint there could obviously be no reason why Gentiles converted to Messianic Judaism should accept the Jewish law and undergo circumcision, why they should keep the Sabbath, or observe the many ritual taboos which hedged in the dinner-table of the Jews and prevented their eating in the company of Gentiles. It was just here that Paul could not fail to come into conflict with Peter and James and John, and other personal followers of Jesus. The latter had, indeed, known how to interpret in a rational manner the rule of the Sabbath, but had never dreamed of repealing it, any more than of repudiating circumcision or the Jewish sacrificial system. His followers, accordingly, could but resent Paul's denial that the law was binding for his converts, his allowing them to participate in the meals of Gentiles, his contempt for taboos in general. They denounced the short cut to salvation which he had *invented* for Gentiles, and insisted that there was no way into the Messianic Kingdom except through the very works

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and observance of the law which Paul reckoned unnecessary. The Messiah, they argued, was a Messiah of the Jews alone, not of the Gentiles, for whom the divine promises were never made, and between whom and Jehovah no covenant ever existed. Therefore a Gentile who desired to enter the Kingdom must enter it through the narrow gate of Judaism. They asked what right had Paul to cloak his revolt against the law with the name of Jesus, who had, with his own life, declared that he came not to abolish the law, but to fulfil it. By what right, they asked, did Paul attribute his own dreams and fancies to a Christ whom he had not known, and from whom he had never received any apostolic commission? They scoffed at his revelations, and, in the heat of the conflict, even went so far as to identify him with Anti-Christ.

“The only answer Paul could make was to sneer at the exclusive pretensions of the twelve apostles, and to fall back on his own visions. He had, he argued, anyhow *seen* Christ—namely, the risen Christ—and had been commissioned by him to preach the Gospel to Gentiles. It was not Paul that spoke and acted, but the spirit of Christ dwelling within him, and constituting him its vehicle and mouthpiece. Here was a quarrel too deep to be healed until the generation of Palestinian Christians who had really known Jesus should pass away. For the present, thanks to Paul’s tact, a truce was patched up, by the terms of which his Gentile converts were to be recognised as brethren if they would eat none but *Kosher* meat, and subscribe liberally for the sustenance of the brethren in Jerusalem, who seem to have been much impoverished either by persecution or by their attempts to live communistically, or both.

“Only in Palestine could the Jews of that age practice the law with any strictness; in the Greek and Latin cities all round the Mediterranean they could not maintain it even among themselves, much less among their converts. Hence what has been termed Judaising Christianity—that is, the Christianity which insisted on circumcision, Sabbaths, dietary taboos, and other rules of the Mosaic law—soon perished and was lost to view except within the narrow limits of Palestine. Even there it hardly survived the fall of Jerusalem in A.D. 70. The terms of the truce were thus to some extent imposed by hard facts on Peter and John and James.” (Vide *Myth, Magic and Moral*, pp. 5-8).

One of the chief causes for the production of a risen Christ by Paul and for breaking the Mosaic law is given by Mr. Thomas Paine, thus:—"The Ebionites or Nazarenes, who were the first Christians, rejected all the Epistles of Paul, and regarded him as an imposter. They report, among other things, that he was originally a pagan; that he came to Jerusalem, where he lived some time, and that having a mind to marry the daughter of the high priest, he had himself been circumcised; but that not being able to obtain her, he quarrelled with the Jews and wrote against circumcision, and against the observation of the Sabbath, and against all the legal ordinances." ("Age of Reason." Footnote, p. 173).

This is how Paul played his part in the drama.

The last part of the act was that of the writers of the four Gospels, which was accepted by the Bishops assembled at the Councils held at Nice and Laodice in the year 325 A.D. as the finest piece. Their act in showing the resurrection of Jesus is copied from the stupid story of the two Marys. But neither of these two Marys saw the resurrection of Jesus except the empty tomb and Jesus in disguise as a gardener. Had Jesus been risen from the grave or tomb and walked on the streets of Jerusalem, and then ascended to heaven in the presence of 500 persons (whom Paul produced in support of his satanical vision), then, no doubt, not only the Jewish high priest who passed sentence of death on Jesus, but even Pilate (including Herod, if he were then alive) would have believed the resurrection of Jesus as true.

In fact the resurrection of Jesus is a pure myth concocted by those in whose minds similar stories of pagans had been haunted. Peter brings Roman centurions and Jewish watchers as witnesses who saw the resurrection take place with supernatural wonders; Paul brings five hundred witnesses and says that they saw only Jesus' ascension to heaven after the supposed resurrection; and the writers of the four Gospels bring the two Marys (one of them is unquestionable), and say that they saw only the empty tomb and Jesus disguised as a gardener. Whom are we to believe?

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Edited by MIRZA BASHIR AHMAD, M.A.

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Mr. ABDULLAH R. SCOTT & HIS SON MUHAMMAD TAHER,
First British Ahmady of Scotch Nationality to visit Qadian.
(See page 161).

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَصَلَّى عَلَى رَسُولِهِ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful.
We praise Him and invoke His blessings upon His Prophet
the exalted one.

"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

MR. ABDULLAH R. SCOTT

He was born in Glasgow (Scotland) where he received his early education. As a military telegraphist he joined the Iraq Civil Telegraph Department in 1919. While in Iraq he embraced Islam in 1920 and accepted Ahmadiyyat in 1925. Besides his own language he knows Arabic, Kurdish, and Turkish as well. He was an energetic worker in Iraq and through his efforts a few others joined the Ahmadiyya Movement. He saw in a dream the Promised Messiah (peace be with him) and His Holiness Hazrat Khalifatul-Masih II. He was shown several future events by Almighty God which came to pass in course of time. The dream regarding his visit to Qadian was published last year in the *Al-Fazl* at a time when he was many miles away from India and had not even the remotest idea of ever being able to come to the birth place of Ahmadiyyat. His impressions about Qadian are published on page 175.

* THE HOLY PROPHET'S TREATMENT OF SLAVES AND HIS TEACHINGS ABOUT SLAVERY—III

BY MIRZA BASHIR AHMAD, M.A.

HOW THE MUSLIMS ACTED UPON THE TEACHINGS OF ISLAM ABOUT THE EMANCIPATION OF SLAVES?

The question which still remains to be answered is, whether the slaves were actually emancipated as a result of the commendatory and compulsory teachings about slavery and the system of *Mukatabat* introduced by Islam for their emancipation.

The answer to this question is that, as already stated, slaves were to be found in very large numbers in those days, (*vide* Encyclopaedia Britannica, under Slavery), and it was no easy task to exhaust this endless stock. Moreover, they were not confined to the limited territory under the Muslims, nor were they to be found only under Muslim masters. Hence under the circumstances it was only inevitable that the movement should have made but slow progress. Yet history conclusively proves that the companions of the Holy Prophet (may peace and the blessings of God be upon him!) and their successors devoted themselves whole-heartedly to the accomplishment of this task, and spared no pains not only to set free the slaves in their own possession but also to secure the freedom of those owned by others. In fact, in this respect they set an example which stands unrivalled in the history of the world. History shows that besides liberating in very large numbers the slaves of whom they themselves were the

*Translated from Urdu by Maulvi Sher Ali, B.A.

masters, they purchased slaves from others with the only intention that they might set them free after purchasing them. Thus numberless slaves obtained their freedom through the efforts of the Muslims. The following list, which is by no means complete and which gives the names of only a few of the companions by way of example, is enough to bear out the truth of our statement:—

	<i>No. of slaves liberated</i>
The Holy Prophet	63
Ayesha, wife of the Holy Prophet	67
Abbas, uncle of the Holy Prophet	70
Hakim bin Hizam	100
Abdullah bin Omar	1,000
Abdur Rahman bin Auf	30,000
Othman, the third Caliph	20 in one day only which was the day of his mar- tyrdom, other- wise the total number of slaves liberated by him was very large.
'Dzul-Kila' al-Himiari	8,000 in one day only.
Total	39,320 (<i>vide Sub-ul-Salam Kitab-ul-Itq</i>)

As I have already said, the above list gives the names of only a few companions by way of example. If the number of slaves set free by the remaining numerous companions, and their successors and the successors of their successors be calculated at the above rate, the total will certainly rise to millions. And the truth is that even the figures given in the above list are not correct; they are, in fact, far below the real figures. For instance, a report about Ayesha, wife of the Holy Prophet, shows that on one occasion alone, she set free as many as 40 slaves, (*vide Bukhari, Kitab-ul-Adab, chapter of Hijra*).

Other reports about her show that she was in the habit of setting slaves free in very large numbers. Hence it is evidently erroneous to think that in all her life she set free only 67 slaves. Similarly, though the figure attributed to the Holy Prophet (may peace and the blessings of God be upon him!) may be correct if we confine ourselves to the slaves liberated by him in his personal capacity, for, personally he was by no means a rich man nor did he live long after the promulgation of the above mentioned ordinances about slaves, yet certain it is that the figure given against his name *does* not include the slaves set free by him in his capacity as the Head of the Islamic Government, for, that number was certainly much larger. Another fact to be remembered in this connection is that there are many reports about the Holy Prophet which are unanimous in saying that there never came a slave in his possession but he invariably set him free. It is to this fact that the following report recorded by Bukhari alludes:—

“Amr bin Harith, brother of Juwairia wife of the Holy Prophet, reports that the Holy Prophet (may peace and the blessings of God be upon him!) did not, at the time of his death, leave behind him any silver or gold coin or any slave, male or female.”

In short, the teaching which Islam gave with regard to slaves was not meant to adorn the papers only, but it formed part and parcel of Islamic culture, civilization and the social life of the Muslims, and both the individual and the state carried it into practice with full zeal and ardour.

ALL DOORS OF ADVANCEMENT WERE OPEN TO THE EMANCIPATED SLAVES

It has already been pointed out that the slaves were emancipated when it was known that they had become fit for freedom both from the view-point of their morals, manners and habits and of their competence to earn their own livelihood.

Now we wish to show that the slaves whom the Muslims set at liberty after satisfying themselves as to their fitness for freedom actually became useful citizens, and they were treated with the same honour and respect as other members of the society. The Holy Prophet (may peace and blessings of God be upon him!) in order to remedy the old aversion to slaves showed even greater regard for the capable persons among freed slaves than for others. For instance, on several occasions he put his freed slave, Zaid, and his son Usama at the head of military expeditions while many of his most eminent and high-placed companions served under them, and when some of the thoughtless people under the influence of their old ideas took exception to this, he said, "You take exception to the leadership of Usama and before this you took exception to the leadership of his father Zaid. But, by God, just as Zaid was fit for leadership and was one of those whom I most loved, similarly, this his son is fit for leadership and is one of the most beloved of men to me. (*Bukhari, Kitab Fazail-i-Ashab.*)

That the Holy Prophet put the freed slaves on the same level with the most respected of the free citizens may be judged from the fact that he married his own cousin, Zainab, to Zaid, his freed slave. What greater honour could be bestowed on an emancipated slave? And curiously enough, Zaid is the only companion of the Holy Prophet (may peace and the blessings of God be upon him!) who has been mentioned by name in the Holy Quran (*vide Surah Ahzab*).

Again, we notice in history that some of the emancipated slaves rose to great eminence by reason of their learning and culture. For instance, Salim bin Ma'qal, the freed slave of Huzaiifa, was reckoned among the more learned of the companions; and he was one of the four whom the Holy Prophet (may peace and the blessings of God be upon him!) appointed for giving lessons in the Holy Quran (*Bukhari, Kitab Fazail*).

How the emancipated slaves were revered for their piety and righteousness may be judged from the fact that Omar often used to say of Bilal that he was their Lord. (*Bukhari*, Kitab Fazail.)

Again, not only in the time of the Holy Companions, but also in the succeeding generations, some of the freed slaves rose to high eminence in Muslim society. For instance, Ata son of Abi Ribah, Mujahid son of Jubair, Nafi' the freed slave of Ibn Omar and Maula bin Uqbah were counted among the most eminent of Muslims that came after the Holy Companions, and persons of high social position considered it an honour to sit before them as pupils. (*Vide* Tahzib-ut-Tahzib.)

WHY WERE NOT ALL SLAVES FREED AT ONCE?

Before bringing this discussion to a close, we deem it necessary to answer the question:—

When Islam came with a message of freedom and liberty for the slaves, why did not the Holy Prophet (may peace and the blessings of God be upon him!) give orders for the immediate release of all the then existing slaves?

The brief and simple answer to this question is that he did not do so because he was a real friend of the slaves and what he aimed at was reform and not display. Hence he did not take any step which might outwardly appear to be friendly to the slaves, but which was really harmful to them and detrimental to the social welfare and advancement of the country. Every sensible man can easily see that to liberate immediately hundreds of thousands of slaves under the conditions then prevailing in the country was to send them adrift in the land utterly helpless and unprotected, and this was dangerous to them in more ways than one. The result of this immediate and universal emancipation under the then existing conditions would have been that whereas a part of them would have turned paupers and died of starva-

tion, the rest would have been driven by unemployment to adopt a life of criminals and become moral wrecks and a source of unrest for the country and its people. Revolutionary steps may appeal to our sentiments and appear attractive, but in most cases they do not really prove useful, nay, in some cases they exercise a very pernicious effect on the character of individuals as well as on the social life and civilization of the nation as a whole.

Hence, the Holy Prophet, who was a true reformer and who wished to do for the slaves what was really beneficial for them, did not follow any such course as might prove disastrous to Arab society and do the slaves harm rather than good. Consider what would have been the result under the then existing circumstances if all the slaves, who numbered hundreds of thousands, had been suddenly set free without any prudential arrangements having been made for their maintenance and comfort. Certainly such a step would have meant their total wreck and ruin both temporally and morally; temporally, because most of them would have been left without any support or means of livelihood, and without having any opportunity to learn some trade or profession; and morally, because their sudden and universal liberation would have exercised a corrupting influence on their morals and habits, particularly because owing to their long subjection to tyrannical treatment they had acquired meanness, stony-heartedness and similar other low morals, and God knows in what channels their degraded morals would have run and what fruit they would have borne if all the slaves had been set free immediately. And this would have been the consequence over and above the other injurious effects which a wholesale emancipation of slaves would have necessarily produced on society.

Thus, with regard to slavery Islam very wisely followed two courses. In the first place, it put an end, once for all, to all the tyrannical ways of reducing free human beings

to slavery and thus stopped further extension of the system. (We will come to this subject later on.) Secondly, in view of the state of things then prevailing, it took practical steps to bring about the moral, social and economic uplift of the then existing slaves, providing at the same time that as those slaves became gradually fit to lead independent lives in a useful manner, they should compulsorily be set free.

That indeed was the only way of true reform, which under the then existing circumstances could have been followed with the fullest assurance of its leading to the happiest of results. Nay, a close and detailed study of the plan followed by the Holy Prophet to secure freedom for slaves leaves no doubt as to the fact that that was truly a matchless scheme, unparalleled alike both in the ages that had gone before and in the ages that followed. Never has any nation, either before the time of the Holy Prophet or after it, set an example which may be said to make any approach to the high ideal set by the Holy Founder of Islam in this respect (may peace and the blessings of God be upon him!).

The doubt may here arise in the minds of some of the readers that there were many reformers, both European and American in the last century who, devoted as it were, their whole lives to the cause of the emancipation of slaves, and as a result of whose efforts slavery was at once abolished from the greater part of the world. Among them was Abraham Lincoln, President of the United States of America, who caused hundreds of thousands of Negro slaves to be set free at once, but this immediate and universal liberation led to no untoward result. On the contrary, this service of Abraham Lincoln has won for him the highest admiration of the world.

With regard to this doubt it must, in the first place, be remembered that there is a world of difference between the conditions prevailing 1,300 years ago and those that

obtain in the present day. And as the teachings of Islam with regard to the then existing slaves pertained to the peculiar conditions then prevailing while the real teachings of Islam about slavery were quite different as will be seen from what follows, therefore it is not right to institute any comparison between the Holy Prophet of Islam and modern reformers. If immediate and universal emancipation did not prove injurious in the present day, it does not follow that it would not have proved injurious in days gone by and under circumstances widely different from the present. In the days of the Holy Prophet (may peace and the blessings of God be upon him!), the moral and social condition of the slaves was extremely degraded, while the standard of civilization in those days was quite different from that prevailing in the present day. Hence, under the conditions then obtaining, the only wise course was to emancipate the slaves gradually, and not all at once; for, in the latter case the result would have been certainly disastrous rather than beneficial.

That is the general answer that can be given to the question. But the truth is that the plan followed by Islam is the best and wisest plan under all circumstances; and every fair-minded man who will coolly ponder over the question will come to the same conclusion at which we have arrived. Jesus says, "The tree is known by its fruit". Taking this wise maxim as our criterion, let us see which of the two systems proved more advantageous and beneficial in its results—the system pursued by Islam 1,300 years hence, or the system adopted by certain European and American reformers in modern times?

We cannot go here into details, we wish only to point out in a general way that the relative value of both the systems can be judged from two points of view.

Firstly, we should see which of the two systems led to the establishment of greater liberty in the *real* sense of the word.

Secondly, we should see which of the two systems it was as a result of which the emancipated slaves made greater advancement.

When we test the two systems by these two criteria, we are forced to the conclusion that in both these respects the system introduced by the Holy Prophet (may peace and the blessings of God be upon him!) was far superior to the one adopted by western reformers in modern times.

It is evident that merely to give a nominal freedom to a slave without destroying the real spirit of slavery cannot be called an act of emancipation in the true sense of the word. When we carefully consider facts, we cannot resist the conclusion that the reform effected by the western reformers was no better than a nominal one. It is true that they caused hundreds of thousands of slaves to be set free and that also immediately, but they absolutely failed to crush the spirit of slavery. Even after the so-called emancipation, both among the enslavers and the enslaved the spirit of enslaving and enslavement continued to live as before. The result was that not only slavery was not abolished in the true sense of the word, but the relations between the masters and the slaves became greatly strained.

Take, for example, the case of America. Indeed, in the United States of America, apparently hundreds of thousands of Negro slaves were set at liberty, but even ignoring the fact that as a result of this universal emancipation the whole country was plunged into a terrible civil war, the question is, whether the Negro slave was really emancipated at that time. Nay, we go further than that and ask, whether any law of the land has succeeded in securing true freedom for the Negro slaves of America even up to this day. Does not the white man of America practically treat his emancipated black slave as worse than even the worst slaves in the world? Does the emancipated "nigger" look

upon himself as really free in America? Certainly the mutual relations between the white emancipators and the emancipated blacks in America are the worst specimen of international relations that is now to be found in the world. This state of things is due to the fact that the way adopted to emancipate the slaves was such that although they obtained nominal freedom, yet they could not secure true freedom, and there was no change in the mentality of the emancipators and the emancipated.

The slaves emancipated under the Islamic system, however, present a marked contrast. They were emancipated gradually indeed, but after their emancipation they were free in the real sense of the word. That is to say, they were free in body, free in soul, free in their thoughts and free in their mentality, and such cordial relations were established between the emancipated slaves and their emancipators, that compared with them even the relations between real brothers of modern times fade into insignificance. When I look, on the one hand, at a Negro slave of America of today (let me call him Tom for the sake of convenience) and at Bilal, the Negro slave of Arabia of 1,300 years hence, I see a wonderful contrast. Although both are Negroes and both are freed slaves, yet when Bilal goes to see the King Omar (the second Caliph), he is at once called in, in preference to the many great men and nobles of Arabia who are also waiting outside for an interview with the King; and it is only after Bilal's interview is over that they are given an audience; and again when mention is made of Bilal in the presence of the King, the latter says, "Bilal is our lord". (*Vide* Isaba, and Asadul Ghabba, under Bilal, Abu Sufian, and Suhail bin Amru.)

Now contrast with Bilal, the plight of Tom the emancipated slave of America. The world knows that he is kicked by his emancipators, made to occupy the meanest seat at their meetings and subjected to all sorts of slights

and ill-treatment which he has silently to put up with. Why is this difference?

The reason of this certainly lies in the fact that the plan followed by Islam for the emancipation of slaves was the way to real reform, hence it resulted in true freedom, but that effected by the western reformers was defective and their procedure was wrong, hence though the slaves under them did indeed attain to a nominal freedom, yet the spirit of slavery was not crushed and the mentalities remained unchanged.

Another aspect of viewing this question is to see which of the above mentioned processes ensured greater progress for the emancipated slaves. After the foregoing discussion it is not difficult to answer the question. For, naturally that course must tend to the greater progress of the slaves which bestows real freedom on them, and this was the one which Islam followed.

Facts and figures corroborate the conclusion that viewed from this stand point as well, the Islamic mode of emancipation proved to be more successful and more beneficial, for among those who were liberated under the Muslim system, we witness a considerable number of persons who rose to eminence in different walks of life and who won the distinction of becoming the leaders of Muslims in various spheres of national activity. For instance, among the Holy Companions, as I have already said, Zaid bin Haritha was a freed slave, but he acquired such capacity that finding him to be a capable man, the Holy Prophet (may peace and the blessings of God be upon him!) put him at the head of several military expeditions, placing under him many of his eminent companions including the great Muslim General, Khalid bin Walid. Again there was Salim bin Ma'qal, an ordinary freed slave of Abu Huzafa bin Utba, who made such advancement in learning that he won the distinction of being one of the four companions who were selected by the Holy

Prophet to instruct the Muslims in the Holy Quran and who were thus thought fit by him to act as his assistants in this respect.

Similarly, Nafi' the freed slave of Ibn-i-Omar, and Ikrimah the freed slave of Ibn-i-Abbas, Makhul bin Abdullah, 'Ata bin abi Ribah, Abdullah bin Mubarak, and Ahmad bin Sirin were recognised as Imams in *Hadith* and jurisprudence, and many eminent persons looked upon it as an honour to be their pupils. Hasan Basri and Mujahid bin Jubair stood unrivalled in *Tasawwuf* and the science of *Qir'at* respectively, while Moosa bin Uqba and Muhammad bin Ishaq were universally acknowledged authorities in history, yet all these distinguished personages once belonged to the rank and file of slaves (*vide Tahzib-ut-tahzib Ikmal* etc.). Again, the Slave Dynasty of India, some members of which won distinction for their able statesmanship and masterly administration, is too well-known to need any introduction.

These brilliant examples (which have been mentioned only by way of specimen, otherwise Islamic history teems with such instances) are the fruit of the Islamic system of emancipation. But what fruit did the course taken by western reformers bear? Do we meet even with a single instance through the length and breadth of Europe and America, or in the continents of Africa and Australia, in which any of the emancipated slaves distinguished himself in any sphere of life? What we see is that even after emancipation they continued to belong to the same common run of humanity as before, which clearly shows that the Islamic system of emancipating the slaves was decidedly much more beneficial and attended with far greater blessings.

Under these circumstances, it would be an insult to truth to mention the name of any modern reformer side by side with that of the Holy Prophet while speaking of the reformation wrought by the latter in the matter of slaves.

We do indeed hold in great esteem the work performed by the western reformers and we admire their endeavours, but the efforts put forth by different persons are of different degrees, and the truth is that the reforms brought about by the Holy Prophet are of such a high degree that the achievements of any other reformer can stand to no comparison with them. The Holy Prophet's taking up the cause of the slaves 13 centuries ago when the world looked upon the possession of slaves as their birth-right and who were treated as worse than beasts; his absolute prohibition of the cruel system of slavery for all time to come; his adoption of wise measures for the betterment of their condition; his not only making strong recommendations for their emancipation but his introducing a wise system under which they continued both to improve their condition and to necessarily secure their eventual freedom; his making it binding on the State to see that the system for the improvement of the condition of the slaves and for their gradual but certain emancipation was working properly; and his carrying out the scheme to such a successful issue that the slaves who were emancipated as a result of the scheme were not only free in the real sense of the word but proved useful citizens both to the State and to the nation that there appeared among them men who attained to the position of leadership and authority among the Muslims so much so that even their emancipators had to bend their knees before them in humble submission—these are acts which stand unparalleled in the history of the world, and those who ask why the Holy Prophet did not emancipate the slaves all at once as Abraham Lincoln and other western philanthropists did, take only a superficial view of the matter without going deep into the question.

MY IMPRESSIONS OF QADIAN

BY ABDULLAH R. SCOTT

Being the first British Ahmadi Muslim to visit Qadian, the birth-place of the Holy Founder of the Ahmadiyya Movement, (peace be on him), I feel it my duty to try and give my countrymen some idea of this holy place through this article.

MY ARRIVAL

After changing trains at the picturesque station of Batala, I arrived two hours later at the small but pretty station of Qadian with my son on the 9th May 1931.

The station is about three-quarters of a mile from the town in a north-easterly direction. Just outside there were several *tongas* (sort of jaunting cars) standing. We were conveyed by one of these to the special guest house where our luggage was taken upstairs by the servants, and every effort was made to ensure our comfort.

THE GUEST HOUSE

The special guest house is a fairly large building with three rooms downstairs, two rooms upstairs, a bathroom and lavatory. About two hundred yards further along the road there is another guest house and behind this is a large kitchen and bakery. These are controlled by one of the secretaries to His Holiness, the Head of the Ahmadiyya Community, and his assistants. The former, now and again, makes a round of the guests enquiring whether they have any complaints about the food etc., and to see if any improvement can be made. They are always ready to serve you to the best of their abilities.

Daily about three hundred men and women are enter-

tained in the guest house. Also at the time of the Annual Gathering in December between 17,000 and 20,000 persons are provided with the board and lodge for a period of three to four days. Again, during the Easter holidays, delegate-representatives from the different Ahmadiyya Anjumans all over the world attend the Ahmadiyya Conference to discuss the programme of work for the whole year and to consider the necessary items of the budget. The conference is purely representative. Like those of the Annual Gathering, these people also remain for a period of three to four days and the necessary arrangements are made for them.

Besides these, orphans, widows and poor men are also maintained.

THE TOWN OF QADIAN

The town of Qadian has an area of approximately two miles square with a population of over seven thousand.

Although a few years ago it was only a small village, many houses have recently sprung up and are steadily increasing through outsiders taking up their abodes in the place where all their hearts and souls are centred. The houses are built of strong red bricks and cement and the main road is made of the same material. The inhabitants are very simple both in dress and food. They are also very hospitable and always cheery and courageous.

In the Holy Quran, paradise is described as being a place wherein there will be no sorrow, fear, back-biting, quarrelling, etc, and everyone will greet each other with the words "As-salaamo-Alaikum" (peace be on you). Here also in Qadian you find similar conditions prevailing. During the two months I have been here I have never seen or heard of any one quarrelling, fighting or back-biting. Everyone greets each other with the greeting of "As-salamo-Alaikum" (peace be on you).

Besides the Ahmadis, there is also a goodly number of Sikhs and Hindus who carry on their religious rites without any sense of trouble from the Ahmadis whom they admit to be very peaceful and hospitable towards them even in these days of discord which is prevalent all over India between the Hindus and Muslims.

Drinking intoxicants is a thing unheard of even amongst the non-Ahmadis of the town and cigarette smoking in public is non-existent.

The people of Qadian, although of a religious turn of mind, are also very keen on gardening which requires an outlay of a good amount of money in this soil, and many gardens are to be found in this small town. Here you find the word and work of God working in conjunction with each other and not in opposition as the scientists would have us believe. In the northern parts of the town there is a fair-sized bazaar where many kinds of necessities are sold.

MEDICAL AND SANITARY ARRANGEMENTS

Considering the rapid growth of the town and financial difficulties, the sanitary arrangements on the whole are fairly good, although, of course, there is much room for improvement which will come in good time with the increase of the budget.

There is a prophecy of the Promised Messiah (peace be upon him) that the town of Qadian would extend to the Biyas, a river twelve miles off from the town towards the east, and its gradual fulfilment is plainly visible.

The roads are swept and the drains washed daily and all refuse taken away each morning in carts.

A new slaughter-house has been built in order to cope with the increase of meat consumption. The Small Town committee manages all municipal affairs.

There is a fairly large hospital known as the Noor Hospital (named after the first Khalifa-tul-Masih, Hazrat

Hakeem Maulvi Noor-ud-Deen Sahib—may God be pleased with him). It consists of one general ward, two private wards, operation room, laboratory, dressing room, consulting room and dispensary. There is also a nice garden and sturdy trees in the compound. Besides the people of Qadian, outsiders from the surrounding villages come here for treatment, including Sikhs and Hindus. The hospital is under the very able charge of Dr. Hashmatullah Sahib and his very energetic and attentive staff.

I had reason to personally experience the conditions prevailing in the hospital due to the fact that my son fell ill on the day after our arrival at Qadian. During his illness he was given the best of attention, and Dr. Hashmatullah Sahib treated him as he would have done his own son. He was given very costly medicines, and as the disease proved obstinate the medicines were changed from time to time and several other doctors were called in for the purpose of consultation as to the real diagnosis of my child's illness. Eventually through the Grace of Almighty God and the prayers of His Holiness Hazrat Khalifa-tul-Masih, my son recovered after a period of two months. The Doctor Sahib is an extraordinary hard worker and takes the keenest interest in his patients. I have known him to attend sick persons at mid-day (after hospital hours) when the heat was stifling and himself not feeling well.

EDUCATION

One of the many blessings of the Ahmadiyya Movement is the education of the masses, which was very badly needed, as the Muslims, although once the torch-bearers of knowledge, had sunk very low in ignorance due to the foolish 'Fatwas' of the Ulema. Not only in Qadian but in other parts of the world schools have been opened for both boys and girls by the Movement.

Here, in Qadian, there are now four schools and two colleges, namely, Talim-ul-Islam High School, a fine large building with its site amongst gardens and protected on each side from the glare of the sun by rows of large shady trees. There is a large boarding house and mosque on its right for the use of the students among whom are to be found people from all parts of India, Afghanistan, Sumatra, Mauritius etc. Here secular education is given.

Next is the Ahmadiyya School in which religious education is imparted, and instructions are given in Theology, Philosophy, Science and English.

Thirdly, the Girls High School, and fourthly, the Primary School.

Then there is the Ahmadiyya College where missionary work is taught and many missionaries are sent from here to all parts of the world who are doing splendid work propagating the truth of Islam.

Lastly is the Girls' College which has recently been opened by His Holiness Hazrat Khalifat-ul-Masih for the further advancement of female education.

POSTS AND TELEGRAPH

The Post and Telegraph office is situated near the Masjid-i-Aqsa and has a busy time dealing with the large mail of the Ahmadiyya Community. They also have their share in spreading the truth of Ahmadiyyat, for, many important literature and correspondence pass through their office to and from all parts of the globe. Besides the Central Post Office, there is a branch office next to the Primary School. Each out-going and in-coming mail is dealt with very promptly.

PLACES OF WORSHIP

The small town of Qadian boasts of several mosques distributed throughout, each Mohalla (quarter) having its own mosque. The names of some of these are:—

Masjid-i-Mubarik, Masjid-i-Aqsa, Masjid-i-Nur, Masjid Dar-ur-Rahmat and Masjid Dar-ul-Fazl. The first two are the more important ones. Masjid-i-Mubarik is attached to the house of the Promised Messiah (peace be on him). In this mosque more than hundred persons attend each of the five congregational prayers.

Masjid-i-Aqsa is the largest mosque. It has a spacious courtyard and a magnificent minaret, known as Minarat-ul-Masih. This minaret commands a view of all the surrounding area, and can be seen from nine miles distance. It is divided in four portions *viz.*, three balconies and a clock tower. The latter chimes the hours and the face of the clock can be seen from all four sides.

The *Azan* (call to prayer) is repeated five times daily from the topmost balcony. The minaret gives one the idea of a large torch being held aloft representing the truth of Islam and this appears more realistic at night when the clock tower is lit up. Masjid-i-Aqsa being the biggest mosque the Juma (Friday) prayer is conducted in it. Each week sees the mosque packed to overflowing. The women also attend the prayer in goodly numbers and are separated from the men by a wooden partition so that they can both hear the sermon and join the prayers.

Mirza Ghulam Murtaza Sahib, the father of the Promised Messiah (peace be on him) lies buried in the yard of the mosque close to the Minarat-ul-Masih.

HIS HOLINESS KHALIFATUL-MASIH.

After my arrival at Qadian I was unable to see His Holiness for nearly a week due to the fact that he was out of town. The day after his return was a day of bad remembrance on which the late Qazi Mohammad Ali's remains were brought to Qadian and, after His Holiness had conducted the burial ceremony, buried in the Bihishti-Muqbara. All these delayed my interview with His Holiness.

However, three days after his return I was granted an interview and, I must admit, I felt rather nervous as the idea of meeting such a holy personage, but as soon as I entered the reception room His Holiness came forward with outstretched hand and a kindly smile, and his quiet beautiful voice dispelled all my qualms. He does not appear to feel the dignity of his rank and a village labourer is just as much at home in his company as any high official would be. His clothes are always very neat and spotlessly clean. He dresses very simply just like the ordinary dwellers of the town. When speaking to you he does not look at you with that piercing stare nor does he use that haughty tone which are generally the rule with men of high rank, but instead casts down his eyes only looking at you occasionally, and speaks in a very quiet manner. Even with his subordinates in the office his tone of speech never changes. Still, although he never uses the domineering methods which are often to be found in officialdom, all the work of the community goes on smoothly and no one dare go against his orders. He speaks English perfectly well.

On Juma (Friday) His Holiness delivers the sermon and leads the prayer. When he enters the mosque the people stand up and many try to shake hands with him. Recently he was suffering with a very sore finger and although the hand-shaking caused him excruciating pain he never uttered a word of protest. Several papers are also handed to him in which he is requested to offer up prayers on behalf of the owners or their relatives. During the sermon the worshippers all seem spell-bound as though being attracted by some powerful magnet, for, His Holiness is a wonderful and powerful speaker and delivers his sermons very clearly, distinctly and dauntlessly.

Week-day prayers in the Masjid-i-Mubarik are also led by His Holiness and, on most occasions, after prayers his followers crowd round him while he speaks to them

on some religious subject for about an hour or more.

When he is not praying he is doing other works, such as, writing articles for the press, directing letters to correspondents etc. Private interviews are granted between the hours of eleven and twelve. At present His Holiness is writing notes on the Holy Qur'an which alone is a very strenuous work. He takes very little rest and, as far as I understand, has only about one and half to two hours out of twenty four in private with his family. Night and day he exerts all his energy for the sake of Islam and always has the good of his community entirely at heart. All the members of the community absolutely adore him, even the non-Ahmadis including Hindus and Sikhs respect him very much and, as a matter of fact, one cannot help loving him.

ORGANISATION

All the work connected with the management of the movement is carried on by a number of Secretaries under the direction of His Holiness Hazrat Khalifatul Masih, Head of the Ahmadiyya Community. At present this has been arranged as follows:—

(1) There is a Chief Secretary, who presides over cabinet meetings and supervises the work of the different Secretaries.

(2) Secretary for Missionary Work is in charge of all the missionary activities of the movement and supervises the work of the different missions established in various parts of India and in other countries. He is also in a way Director of the Ahmadiyya Press and the Publishing Department.

(3) Secretary for Education has charge of education, and religious and moral training of the community.

(4) Home Secretary has charge of the social, economical, judicial, and other miscellaneous work of the movement.

(5) Foreign Secretary has charge of the work connected with the relations of the community with the Government and other communities.

(6) Secretary for Literary Department, whose duty it is to produce suitable literature, organises a central Ahmadiyya Library and carries on research work.

(7) Secretary for Commerce.

(8) Secretary for the Finance.

(9) Secretary for dedicated property.

(10) Besides, there is a Private Secretary to His Holiness the Khalifatul-Masih.

PRESS.

One weekly, one monthly (English), one tri-weekly, two weeklies, one monthly (Urdu) and one fortnightly for ladies (Urdu), are published from Qadian. Besides these, there are two quarterly magazines from the Ahmadiyya College and the T. I. School.

LIBRARIES.

Qadian is the proud owner of five libraries including one for ladies. The largest of these is the Sadiq Library which contains a vast store of religious literature including all standard books on religious subjects. Dr. S. M. Zwemer described these libraries as follows: "Shelves crowded with encyclopaedias, dictionaries, and anti-Christian philosophies — an armoury to prove the impossible." Without doubt it is an impregnable fortress that baffles the Christian missionaries.

CONDITION OF WOMEN.

A ladies central society known as the Lajna-i-Ama-ulla is established at the Headquarters for the general welfare of the Ahmadi ladies. Branches of this central Lajna are established in many other places. In spite of the true Islamic purdah being observed, a fairly large number of ladies have received education in both English and

Oriental subjects and it is very surprising to learn that the percentage of literate ladies out-numbers that of the men.

CO-OPERATION WITH THE GOVERNMENT.

1. An Ahmadiyya Double Company in the Indian Territorial Force.
2. A Criminal Tribes Agricultural Settlement.

SERVICES TO THE GOVERNMENT.

1. About a thousand Ahmadiis served in the Great War and some died on the battle field.
2. A number of volunteers were placed at the disposal of the Government in the last Afghan War of 1919.
3. Ahmadiis rendered distinguished services in the troubled days of the Rowlatt Act, and Non-co-operation Movement disturbances.

THE FUNDS

The funds are provided by public subscriptions, donations, and endowments and the income amounts to about six lakhs of rupees yearly.

WATER SUPPLY

In Qadian only well-water is obtainable but water is good and plentiful and is very cool in summer when freshly drawn. These wells are also utilized for watering crops and gardens.

BAHISHTI MUQBARA

The original formation of the Bahishti-Muqbara (Graveyard of Paradise) was due to a revelation received by the Promised Messiah (peace be on him). Accordingly a large piece of his own property, valued in those days at about Rs. 1,000, was allotted to this purpose, and a committee was formed to manage all the affairs of income, expenditure etc. Only those persons who allot, at least, one-tenth of their incomes or do meritorious deed in the cause of Ahmadiyyat are buried here. The main idea of this is to let future

generations know what sacrifices the early Ahmadis made for the sake of their faith so that they also may be encouraged to do likewise.

The Muqbara itself is situated to the south of the town in the midst of a large orchard of mango trees, Jammin trees, Pomegranate trees, Cyprus trees, Palms etc.

The grave of the Promised Messiah (peace be on him) and that of his first successor are inside a compound enclosed by a red brick-wall with four doors facing north, south, east and west. Surrounding this compound lie buried the followers of the Promised Messiah (peace be on him). The graves are so uniformly laid out that they appear like regular rows of soldiers guarding their beloved master. Those in the very near vicinity of the compound are the early followers of the Holy Founder of Ahmadiyyat who accepted Bai'at during his lifetime. The other graves are in close proximity leading towards the south. Troops of purified souls on their onward march to the Great Goal. "O Soul that is at rest return to your Lord, well pleased (with Him) well pleasing (Him)." Every grave has a tombstone with the name and year of death of the person buried written on it. These are similar in make and size.

Who could have thought that the insignificant village of Qadian and that lonely person in his place of solitude, whom very few knew or cared to know, would become the centre of attraction of the whole world and would flourish in so short a time? Yet all this was prophesied by the Promised Messiah (peace be on him) years before he proclaimed the news of his advent and which alone is, in my humble opinion, a very strong argument in proof of his claim even if there had been no other sign.

Let those seekers after truth who are not already acquainted with the full facts concerning the Ahmadiyya Movement and its Holy Founder, do so early, for, herein they will find unlimited treasures.

* THE HOLY QURAN

BY ABUL HASHEM KHAN CHOWDHURY, M.A., B.T.

The beauty and the excellence of the Quran is the
light of the life of every Moslem.

The moon is the lamp for others, for us the only
luminary is the Quran.

There is nothing like it to meet the eye, I have found
by careful observation,

How could it be else but matchless, being the Holy
Words of the Merciful Lord?

A perpetual spring dwells in every one of its verses,
Such beauty is not to be found in the garden, nor to
be met with in the grove.

The Holy Words of the Perfect One can never have
a match,

Be it the pearls of Oman or the gems of Badakshan.

How can the words of man compare with the words
of God?

In this you find power, in that impotence, to make
the distinction clear.

The One, in Whose presence even the angels have
to confess ignorance,

How can it be in the power of man to match Him
in speech?

For one, who cannot make the leg of even the tiniest
worm,

How can it be possible for such a creature to
expound the shining truth?

Oh men, have regard for the rank of Him, to Whom
belong'th all greatness,

Restrain your tongues even now, if there is left in
you any touch of faith.

*Translated from the Barahine-Ahmadiyya Part, III, one of the writings of
the Promised Messiah (peace be with him).

To deem others as equal to God is sheer ungrateful-
 ness,
 Have a fear of the Lord, my friends, what rank
 falsehood and blasphemy is this ?
 If you confess to the unity of the Godhead,
 How could so many of the idols find place in your
 heart ?
 What veils of ignorance are these, that have
 enshrouded your heart ?
 You have been erring, turn back, if there is left in
 you a fear of the Lord.
 I bear no grudge, my brethren, I say this in humble
 advice,
 For him, who bears a pure heart, this heart and
 soul is dedicated.

OUR MISSION NEWS

The Ahmadiyya Movement has now got its adherents throughout the world. Besides those of India, regular missions under the direction of the present Head of the Movement Hazrat Mirza Bashir-ud-Din Mahmud Ahmad are being run successfully in London, Chicago, Gold Coast, Nigeria, Mauritius, Australia, Nairobi (Kenya Colony), Haifa (Palestine), Java and Sumatra.

AMERICA

The Ahmadiyya Mission in America was first started by Dr. M. M. Sadiq in 1920. Through his efforts a number of Americans found truth in Islam and a Mosque was built in Chicago. Sufi M. R. Bengalee, M.A., is now in charge of the mission. Recently he visited various towns in America and delivered many successful lectures on different topics of Islam. His lecture on "Race Problem" at the Metropolitan Community Church on June 30 under the auspices of the South Parkway Fellowship of Faiths was greatly appreciated. According to the *Chicago Defender* over 2,000 people attended the meeting. Different Churches and organisations were also represented. In the course of his lecture our learned missionary said:—

"The establishment of true democracy and universal brotherhood, without any discrimination of caste, creed, colour or country, is the unique and unrivalled distinction of Islam. Islam has not only propounded, but fulfilled and realized the splendid principles of democracy in the actual life and action of human society..... The religion of Islam has solved *the race problem* all over the world during the past 1,300 years, and now that we have come here we will solve the problem in America. ... Go where you will in the vast Mohammedan world, in or out of the mosques, and you will find the king and the slave, the rich and poor, the high and low, the coloured and white, and the East and West standing shoulder to shoulder and forming one line, demonstrating the universal brotherhood taught by Islam."

1931

OUR MISSION NEWS

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*AN INTERESTING LETTER

BOISE IDAHO,
June 8th, 1931.

REV. SIR,

It is with a feeling of gratitude that I wish to thank you for your very kind letter of the first instant, which came to my hand in due time.

The manner in which you have replied to my questions convinces me that with the help of God, I can live up to the Holy religion of Islam, and as I have very carefully read each and every word of the books you sent me, I am glad to say that I have no doubt in my mind that the Holy Quran is of Heavenly origin, and I also think that I should do myself a great wrong if I fail to take advantage of the salvation that Islam offers me, provided I accept it and conscientiously do my best to carry out its doctrines.

I have carefully considered this step. I think that the Quran is the most wonderful book that I have ever read, and I have read a great many. *All of its statements are so clear, so truthful, so logical, that these facts are what proves its divinity. In the entire book cannot be found any of the contradictions and improbabilities that are to be encountered throughout the Bible.*

Enclosed is my blank, signed for the initiation, and I beg that you will again write me soon and set me upon the right path, as I shall surely need to avail myself of your kind offer of assistance for religious advice.

Most sincerely yours,
(Signed) Enrico A. Flory,
Y. M. C. A. Bldg.,
Boise, Idaho, Room 32.

*This letter was addressed to Sufi M. R. Bengalee, M.A., by a White American
(Ed. R. R.).

AN OPEN CHALLENGE *

To

The Most Right Reverend

The Archbishop of Canterbury,

LONDON.

May it please Your Lordship,

I respectfully beg to state that your Lordship might have read in the Newspapers through what a great religious revolution is the Great Continent of India passing in these days. The people are naturally getting enthusiastic in finding out the real Truth. They are thirsty and are sincere in their search for the Water of Life. The two Great Religious Movements of Missionary spirit in India in these days are Ahmadiyyat and Christianity, and they are in conflict against each other. Upon these two rests the final decision as to where the real Truth is. I ask your Lordship's help in this matter. Your Lordship is the religious leader of the British Christian world. If your Lordship could find your way to come to India to hold the debate on the subjects of difference between Islam and Christianity it will be of great benefit to the Indian public.

I was the first Missionary of Islam to America and have worked as a Muslim Missionary in England as well. Therefore I hope your Lordship will be pleased to accept my challenge for a debate. If it be not possible for your Lordship to come to India then I will be pleased to go to England for the purpose on hearing from your Lordship as regards the acceptance of this challenge.

Your Lordship's most sincerely,

(Signed) M. M. Sadiq, D. D., D. LITT., ETC, ETC,
Secretary for Home Department,

to

His Holiness the Khalifat-ul-Masih,
QADIAN, Punjab : India.

20-8-1931.

* This letter of challenge for a Religious Controversy has been duly despatched to the addressee—(ED. R. R.)

NOTES

Persia and Alcohol.

Wherever Christianity has gone, it has encouraged the habit of drinking, and trade in wine has become a prosperous factor in the place. Persia has likewise become notorious for it. At the refineries of Abadan alone, over 1,000 Europeans are employed as well as a large number of British Indians. Fortunately the Persian Government has recently forbidden her own subjects to drink alcohol. At this a section of the English Press is feeling a great heart-burning as their Christian trade is likely to suffer considerably and has classed the Persians as "Fanatics," because of the fact that they followed the Quranic injunction which requires every Muslim to give up the habit of indulging in any kind of intoxicants. So we think it advisable to quote to them the words of Robert Burns: "*Wid the Powers the giftie gie us tae see oorsels as others see us.*"

The Primate and Dr. Barnes.

The Christian dogmas have failed to appear to the rational minds of the age. The great masterminds are slow to accept them. An amazing battle of doctrine between the Primate and Dr. Barnes is being continued in the English press. Dr. Barnes characterises the Archbishop of Canterbury's doctrine as "the most seriously disquieting," and says that it is "repugnant to the plain words of the scripture, overthroweth the nature of a sacrament and hath given rise to many superstitions." According to Dr. Barnes, the spiritual presence of the Holy Ghost in a piece of consecrated bread is false and opposed to the cardinal principles of modern science. We quite agree with him when he declares that "the belief that Christian priests

can by consecration cause the presence of Christ to dwell within the sacred elements was exactly analogous to the belief held by the Hindu that the priest can by consecration cause the god to dwell within its image." Dr. Barnes is a distinguished Mathematician and Scientist. He is said to be the modernist bishop. An opinion of a man of his stamp regarding the Christian dogmas bespeaks how they are getting unpopular with the enlightened public of Christendom.

Miserable Plight of the Jews.

The Jews proved themselves the deadliest of enemies when the Holy Prophet Muhammad (peace be upon him) appeared in the world. No argument, no reasons could help them to accept the Truth borne by the Holy Prophet. They clung fast to their antagonism which brought at last an unending humiliation on them from Allah. The Holy Quran emphatically pointed out about 13½ centuries ago that for their (Jews') conduct "Ignominy shall be made to cleave to them wherever they (Jews) are found...they have incurred wrath from God, and disgrace and humiliation shall be laid upon them..." (Holy Quran, Ch. 3, 111). This prophecy has been clearly fulfilled in them. Theirs is the richest nation and they claim to possess one-half of the wrath of the entire world, yet they have failed until now to emancipate themselves from the curse of God as expressed in the above quotation. They have been deprived of their kingdom and trodden down everywhere but their riches have helped them little. In the Zionist Conference held recently at Basil, Dr. Weizmann lamented over the deplorable condition of the Jews in the following words: "Whatever the position of the poor *fellaheen* in Palestine may be, it is vastly more secure than that of the Jewish masses scattered throughout the world searching everywhere for a foothold and finding it nowhere." Almighty God ordained it so and no nation, no kingdom

can free them from such a miserable plight unless they turn to Allah and accept His messengers—Jesus and the Holy Prophet Muhammad (peace be upon them). Should not this experience of such a longstanding be a sufficient lesson to the Jews?

Women's Right to Inheritance

No prophet did ever appear in the world who was not scorned and laughed at by the people. Similar was the fate of the Holy Prophet Muhammad (peace be with him). He was spurned and despised for his sublime teachings, which even his deadliest antagonist was later on forced to admit as the only means beneficial to mankind. Europe and America had sneered at him but was compelled at last to adopt many of his teachings such as Divorce, Prohibition etc. The idea of undivided Hindu property led the votaries to hurl abuse and contempt at the Islamic law which recognise the women's right to inheritance. But the time changed and circumstances compelled them to seek protection under the same law. Recently the Mysore Assembly (India) laid down the principles that should govern heirship in a joint Hindu family assigning a definite place to women in order of succession to their ancestral property. We congratulate Mrs. Kamamma Dasappa and Srimati Sakamma—two lady members of the Assembly who took a bold step to effect changes in the Hindu Law in order to save thousands of their sisters who fell victim to the existing system of laws guiding to succession and inheritance, and we add further that it would be doing immense benefit to their community if they can prevail upon their co-religionists to introduce widow marriage and other useful teachings of the Holy Quran in the code of their lands.

Queen Victoria and Islam

In the life story of Hedley Churchward ("From Drury Lane to Mecca," Sampson Low, 12s. 6d.), an English convert

to Islam, a reference has been made that Queen Victoria was a Muhammadan and revered the Holy Prophet of Islam. *The People* (London) tried to make a general joke of it and refused to admit the force of the assertion. We do not here enter into the discussion whether Queen Victoria was a "secret Muhammadan", but we have sufficient ground to believe that she revered the Holy Prophet. Such reverence was certainly infused in her by the two booklets* which were presented to her on different occasions by the Prophet Ahmad of Qadian (India). The booklets contain in brief the vivid description of the superiority of Islam to Christianity and how she could find celestial peace and tranquillity by following the Holy Prophet Muhammad (peace be with him). As thousands of pious souls had been known to have faith in the claims of the Holy Prophet without exposing themselves to the public in general, there can be nothing amazing if Queen Victoria also had the same faith secretly at heart.

NOTICE

(1) All literary contributions should be in type, or in good handwriting, written on one side of the paper only, and should be addressed to the editor, the "Review of Religions," Qadian, Punjab, (India)

(2) All remittances in connection with the "Review of Religions" (Eng. Edition) should be sent to the Manager, the "Review of Religions," Qadian, Punjab, (India).

MANAGER,
The "Review of Religions,"
Qadian, Punjab, (India).

*The two booklets were :—(1) *Tuhfai-Qaisera*, and (2) *Satarai-Qaisera*.

BOOKS FOR ORIENTAL SCHOLARS INTERESTED IN ISLAM, ARABIC AND PERSIAN.

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(English Translation with Commentary).			
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Do. French	...	...	2/-
The Islamic Mode of Worship (illustrated)	...	...	1/-
The True Islam	...	...	6/-
A Present to the Amir of Afghanistan (Persian)	...	...	7/-
Poems of Ahmad (Arabic)	...	...	1/6
Nubza—Selection from Ahmad's Persian Poems	...	...	1/-
Ahmadiyyat (the paper read at the Religious Conference, London)	...	...	1/6
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Life and Teachings of the Holy Prophei Muhammad	...	...	6d.
Muhammad, the liberator of Woman	...	...	3d. (5 for 1/-).

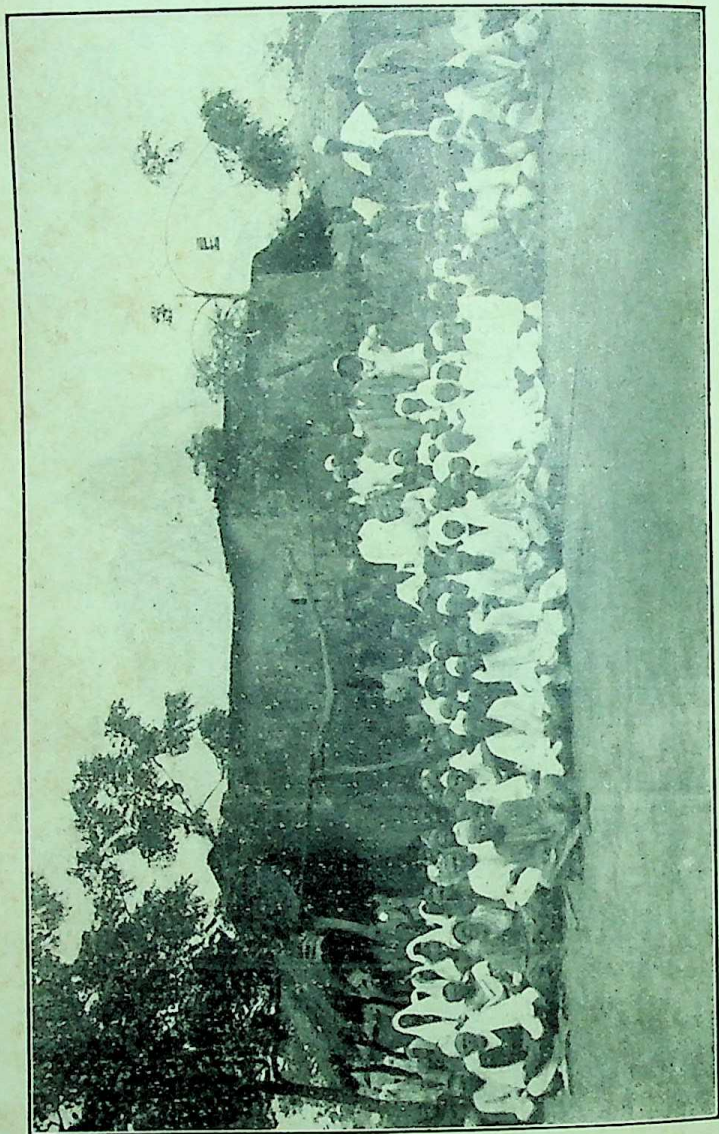
To be had from—

The Manager, Book Depot, 63, Melrose Road,
London, S. W. 18.

The Ahmadiyya Movement.

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:—

- (1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.
- (2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.
- (3) THE AHMADIYYA MOVEMENT,
Commercial Road, Salt Pond,
Gold Coast, West Africa.
- (4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.
- (5) THE AHMADIYYA MOVEMENT,
25-27, Aloh Street, Okepopo, Lagos,
Nigeria, W. Africa.
- (6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.
- (7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony).
- (8) MAULVI JALALUD-DIN SHAMS,
Tariqun Nasirah, Haifa, Palestine.
- (9) MAULVI RAHMAT ALI, c/o Daved Kampoenq,
Djawa, Padang, S. W. C.



Members of the Ahmadiyya Community in Tamale (Br. West Africa) with Mr. Nazir Ahmad
the Ahmadiyya Missionary in Africa
(See page 219)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His exalted Prophet.

"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

THE HOLY PROPHET'S TREATMENT OF SLAVES AND HIS TEACHINGS ABOUT SLAVERY—IV*

BY MIRZA BASHIR AHMAD, M. A.

SLAVERY IN MUSLIM COUNTRIES.

If the teachings of Islam really aimed at the gradual emancipation of slaves, why has slavery survived to this day in Muslim countries? This is the question that has been put by the critics of Islam.

The answer to this question is that as long as, on the one hand, the Muslim power remained in the ascendant and the sphere of its influence continued to increase and on the other the Muslims continued to realise the true spirit of the Islamic teachings and to act upon them, the movement for the emancipation of slaves progressed with rapid strides, and, thanks to the efforts of the Muslims, millions

*Translated from Urdu original by Maulvi Sher Ali, B. A.

of slaves thus got rid of the stigma of slavery. But, as I have already said, there was no limit to the number of slaves in those days, there being no civilized country in the world where they were not found in very large numbers. Before this limitless stock of slaves could be exhausted, the wave of Islamic conquests began gradually to slacken and was eventually brought to a standstill. Moreover, on account of lapse of time, the hold of Islam on the hearts of its votaries began to weaken, and that ardent zeal for the proper understanding of the teachings of Islam and for carrying them into practice which inspired the Holy Companions and which was inherited by their successors began gradually to diminish. Nay, in the "misguided age" which followed there appeared men who, either through ignorance or from worldliness, even distorted and disfigured the noble teachings of Islam. The result was, that following the example of other nations which still practised the most disgusting forms of slavery, the Muslims also abandoned the injunctions and the traditions of Islam and reverted to the cruel ways of enslavement, which Islam aimed to extirpate. It is true that even in these days of degradation, the condition of slaves in Muslim countries has, on the whole, been much better than in other countries, and the Muslims, notwithstanding their outward possession of slaves, have never allowed themselves to foster the spirit of slavery, whereas in the Christian country of Abyssinia slavery still rages in such horrid form as causes humanity to blush, and even in the civilised countries of Europe and America there still exists slavery in spirit, though not in letter, but the worse condition of a neighbouring nation can not exonerate us from the blame of a bad state of affairs in our own. It is, therefore, an imperative duty of Muslim governments and Muslim societies to devote themselves strenuously and whole-heartedly to the practical abolition of slavery and bring the world once more to that blessed goal to which the Holy Prophet of Arabia (peace and the blessings of God be upon him!)

and his Holy Companions desired to lead the world—a goal of the utter extinction of slavery, both in spirit and letter, and of the establishment of true freedom and true equality in the world.

THE HOLY PROPHET'S LAST WISH ABOUT THE SLAVES.

I conclude this part of my article with the extremely beautiful and most beloved words of the Holy Prophet, the last words spoken by him in this world of matter. Ali son of Abu Talib, and Anas son of Malik, both very near companions of the Holy Prophet report as follows:—

“The last words that the Holy Prophet was heard to say, when he was in the agonies of death, and his soul was fluttering to leave his mortal frame were, ‘*assalat wa ma malakat aimanukum*,’ i.e., O Muslims, my last wish to you is this—stick fast to prayers and to my injunctions with regard to slaves.”*

When the Holy Prophet spoke the above words, there were beside him his wives who had been the companions of his life and who had remained signally faithful to him in times of turmoil and hardship. There also was his beloved daughter and her children and others that were dear and near to him: There also were the faithful *Muhajirin*, the refugees from Mecca, in whose devoted companionship he had passed the days of his life. The loyal *Ansar*, the helpers of Medina, who had watered the plant of Islam with their blood, were also near him. And that was a time after which the Holy Prophet was to have no other earthly opportunity of saying any words of advice. He also fully knew and realised that the words of advice uttered by him on that occasion would carry the greatest weight with his friends and followers. Yet he did not turn his eyes to any of these. It was the oppressed slave that his thoughts turned to in the last moments of his life. Ah! What a true friend, what a sincere sympathiser of slaves whom God vouchsafed to the world, but alas, the world knew him not!

* *Vide*, Ibne—Maja, Abwabul—Wasiyyat.

SIGNIFICANCE OF HUMAN LIFE

BY CHOWDHURY MUHAMMAD LATIF

God is a perfect Being. His attributes can never be fully comprehended. According to Islam, human soul will continue to make progress after death; it will disclose beauties of its Creator corresponding to its stages of progress and its capacity to bear His grandeur; but never the stage shall reach, when it will fully become cognizant of His attributes. Every stage will take the soul nearer to Him and thereby more secrets will open to it; but still there would be more secrets to be unfurled.

God is no doubt perfect in Himself; but He is also the Creator, Sustainer, Beneficent, Merciful, Loving, and Magnanimous in forgiving sins of His creatures. From the very nature of these attributes He created human beings. He alone knows the different types of His creation which manifest His different attributes. Among them are angels, who never commit sin. God have given them such nature that they cannot commit it. Evidently from their very nature they cannot manifest some of God's attributes, such as forgiveness of sins.

Man's powers are not so restricted as to follow only a particular fixed course. He is free; he can do both good and evil; he should, from his very nature, be able to do them. Free beings do not act alike. They can follow a right path or a crooked path. They can either recognize their Master or revolt against Him. They can be a source of comfort or a source of pain to their fellow beings. If they be not allowed to choose any course of action they like, they would not be free. If they be checked by God from treading all but the right path who can call them free? Freedom is not an insignificant thing. It is what makes man an image of God. In it lies the superiority of human race over the other

creation. It is the essence of progress. Angels have no will of their own; they do what they are ordered to do; they cannot disobey God. Their very nature demands that they must have fixed unalterable positions. On the other hand, human nature demands that human beings should not have any fixed positions. Freedom of action implies change. Thus the first characteristic of human soul, according to Islam, is that it is liable to progress. Being so, it is of course inherently liable to retrogression.

Islam teaches us that the nature of human soul is pure. It, however, must not be taken to mean that different souls have the same capacities and purity when they emerge out into this world in the bodies of newly born children.

The difference in capacities is essential for the progress of this world. Imagine the world inhabited by everyone of the same capacity. How dull it would be! Could there be anything of interest in a world where intellectual level of all souls was the same? Such a world brings before my imagination a picture worse than the one in which all dwellers have the same outward appearance. It is the difference in capacities that makes different persons suit different persuasions. If every profession, every branch of art and science, and every sub-division of them requires an intellect of a special kind suitable to it to be best carried, developed or explored, it is essential that capacities and tendencies of men should be different.

There is in the nature of man a desire to excel others. Its presence counts for most of the progress of this world. If the capacity of everyone would have been the same, there could be no such desire. So we find that it was very essential for the progress of human race that human souls should have different capacities.

There are some who consider that souls existed before they came into this world, and difference in their capacities is due to their previous doings. They allege that otherwise it was unjust for God to vest souls with different capacities.

We have seen it was essential that there should be difference. It is a strange logic to call it injustice. What right has the soul who is given less capacity to object why the other is given more? If a charitable person gives more to one than to the other, would any reasonable man call his act as unjust?

Coming to the second point, we find similar reasons why all souls should not have the same purity when they see the light of birth. In this world everything is influenced by environments: cause and effect play one of the most important roles in the world. Without them it would come to an end at once. If it were to continue it would be a dead world without any action. It is essential in the world of cause and effect that a child should, to some extent, inherit both the good and evil points of its parents. Owing to that, the newly born soul may be sullied at its very birth.

I shall have to say something later as to how God shall take into account this fact, besides so many others, when judging to what extent a soul should be rewarded or punished.

In essentials it makes little difference whether a soul found sullied at its birth, or gets stained subsequently, as all believe it sometimes does get so by environments. Its nature is pure. How hope-giving and invigorating is this doctrine of Islam! The belief that the human soul got permanently tarnished by the sin of the first ancestors of Humanity, cuts at the very root of the best in it. To tell that the very source of a fountain is polluted is to condemn it permanently. On the other hand, the belief that the nature of soul is pure and it is as white as anything can be, and whenever it gets soiled by sin it can be washed clean and white as before, fills you not only with love for your Creator, but there springs in you satisfaction, confidence and hope.

According to the teaching of Islam the soul has a separate existence, but it is not imported into the body

from outside. It grows along with the body as the latter develops in the womb. It is an essence which is extracted from the body. As soon as the relationship between the body and the soul gets adjusted, life is infused into the unborn babe and its heart begins to beat.

Having been once born the soul never dies; limitless progress is open to it. It may choose to ascend up to its Creator; or turn its back to Him and begin to descend into an abyss of its own creating. God by His mercy, however, has ordained that it shall not go on marching in the wrong direction. Death calls halt and it can no more march in that direction.

This discussion leads us to the different stages of soul; but before that, I should describe the purpose of its creation. We have a soul which has a separate existence, which never dies, which is pure, which is capable of limitless progress. Who would say that it has not something sublime to perform?

The purpose of man's creation can be described from two points of view: one from the point of the manifestations of God's attributes, and the other from the point of view of the welfare of man.

As stated in the beginning, God's attributes demanded that He should create a being like man without which some one of His beauties could not be laid bare. He would have remained like a hidden treasure: the most beautiful gem spreading a lustre; but some of its facets like forgiveness, help, sympathy, and love not spreading any light.

The object of man's life, therefore, is true knowledge of God. To obtain this, man is bound to open the window of his heart towards God. This is synonymous with worshipping God as worship is the only outward way whereby man can express his wish to meet Him.

Man was created after the image of his Master; he is an epitome of his Creator. God loves man more than a mother can love her child; He desires to meet man more than a lover can desire to meet his beloved; if man proceeds

towards him one pace, He proceeds two paces. But he is too independent and self-respecting to knock at the door of him who closes it on Him. He is pure, the impure cannot touch Him; He is sublime, the base cannot rise towards Him; He is merciful, the cruel cannot go near Him. His light is everywhere; but He does not allow it to penetrate to him who likes darkness. Do what He desires you to do and abstain from what He desires you to abstain from and be satisfied in whatever position or state He keeps you, and you will find Him. To meet Him you must strive to be like Him. You should get moulded into His mould. Just as wet earth can be moulded in any fashion, man should make his whole self like it so as to get the imprints of God's attributes. This is what man was created for.

The idea that man has no superiority over the rest of animals, that there is no material difference between his life and the lives of animals is very erroneous; for in the case of animals we see that their faculties are so made as to render them unable to serve a higher purpose than a particular one, and they cannot go beyond a certain limit. Evidently the purpose of their creation is served within the narrow limits placed on them, and the highest limit to which they can reach is the aim of their creation. A horse, for instance, can be used to furrow the ground, for driving and for other similar purposes, but it cannot serve anything higher. This is therefore its aim of existence. Can any similar limit be placed on the faculties of man? God by bestowing on him reasoning power and a desire to meet Him has thrown open to him doors of limitless progress.

The men of science have done a great disservice to humanity by inculcating that all living beings are alike in essentials. The idea that the life of man ends with death takes away everything noble in it, and spurs on its advocates to eat, drink and be merry. If the life is ended with death, why should we not make the best of it by giving free vent to animal passions? Why should not each one, regardless of others, enjoy as much as he can?

I think it is the greatest insult to humanity to hold that there is no fundamental difference between the lives of man and lower animals. This idea is repugnant to human nature. God has created in man a desire to meet Him. No merriments, no pleasures, no love-making can fully satisfy man. He always finds that there is something missing. He always feels thirsty and that thirst can never be quenched till he meets God. Those who have personal experience—there are very many among Ahmadis, real Muslims—can bear witness to it that worship of God gives them real satisfaction. They feel something descending from God which soothes them, cools them and makes them feel as if they are in ice. It is impossible to describe the condition; but let not those who have no experience of it think that they are self-deceived, hypnotised people. No one knows more than true Muslims the difference between the two—heavenly bliss and earthly self-deception.

Islam assigns a very high and noble object to the existence of human beings. The human soul is pure and has been modelled after its Creator; it is capable of limitless progress; it would exist for ever; its aim is to meet Him; it is to acquire His attributes; it is to merge in Him though always keeping a separate existence. These are the views of Islam. Can anything nobler be thought of? Such ideas burn everything low and impure; they ennoble you; they fill you with hope; they thrill you; you begin to soar to the greatest heights.

The means by which the object of man's creation may best be fulfilled are described by Islam; but they form a separate subject. To tell the significance of human life, the various stages to which the soul passes and why it passes, must, however, be described.

The first stage is the time for earning; it ends with death. God does not manifest Himself in this world openly. If he were to manifest openly there could be no reward for believing in Him and for good deeds. When the sun is shining no one can get credit for believing in his presence.

If people were to be openly punished and rewarded for each and every act, no one could dare do wrong, and none merited credit for being good.

Righteous deeds please God and take man nearer to Him; wicked deeds displease Him and take man away from Him. It goes without saying that God being pure likes them only who strive to be pure like Him. Those who cultivate in them the attributes of God get closer and closer to Him; but those who love filth get away from Him.

God by His mercy has provided means whereby the bad effect of sin on soul is removed; it is repentance. It washes the stained soul quite clean and makes it fit for his Master. God is most kind. He is always willing to receive back the one who has been treading wrong paths, provided he feels remorse. True repentance makes the soul as pure as ever; it replaces the link that had been cut, and thus again joins man with his Master.

With death the soul passes to its second stage. According to Islam, death does not kill the soul, but simply relieves it from the bondage of the earthly body. Just as soul requires a body in this world, so it will require a body in the next world. Islam has told us that in a like process, whereby the body of an unborn babe brews out a soul for itself; soul after death would evolve out a new soul for it, and the former soul would be to it as our earthly body is to our soul. All this would be to make the soul more refined so that it may be prepared to bear the sight of God.

The third stage is the day of judgment, when, by a similar process, still more refined soul would be brought into existence. It is the day of complete manifestation of God's glory. By that time soul, if pure, would become fine enough to see him, and if impure would have developed a sense of extreme remorse for being away from Him; it would feel great bliss or acute pain accordingly. The feelings of bliss and pain were always with the soul, but by

that time they would have fully developed.

Death closes door for repentance. The time for earning has passed, and there remains no element of doubt the thing which had attached value to recantation. How are those, who blackened themselves by evil deeds, who preferred darkness to light, who shut out the light by raising walls of evil passion, to be made fit for receiving light from God? Islam teaches us that they would be placed in a hell—a hospital for curing diseases of the soul. They would stay there for a very very long time, which taking into consideration human weakness, may be called everlasting. Nothing short of that, except special grace of God, can remove the deep stains of a wicked life.

Every soul that shall receive punishment shall be treated on merits; God is just. He would not give more punishment than was deserved. If through hereditary influences, through environments or through any other cause a soul went astray, it shall be given discount for that.

God's mercy extends over everything, it extends over hellish beings. Hell would cure all soul. Some would take more time, others would take less, and a day would come when there would not be a soul in the hell; all having been cured would be fit to meet their Master, and so would begin to ascend towards Him. The flight would never end, and so in the long run every soul would have been the recipient of mercy rather than wrath of the All High.

The views expressed are not mine. They are based on the teachings of Islam, as propounded by the Promised Messiah. We believe that in this world the chosen ones of God, like Abraham, Moses, Jesus and Mohamed (may peace and blessings of God be upon them all!) would continue to come, and that Mirza Ghulam Ahmad of Qadian, India (peace and blessings of God be upon him!) who died in 1908, was one like them and God revealed Himself and spoke to him just as He revealed Himself and spoke to Abraham and others.

The mysteries of life and death can never be solved by

science or pure reason. It is too subtle to be touched by crude material sciences. It is too deep for human effort to dive to its depth. Those men of science who insist that they would not believe God, or life after death, or other such things, unless they find proof of them in material objects of this world, unless they find it by experiment just as they find that water consists of oxygen and hydrogen, can never find it. I wonder why some people arrogate to themselves things which are out of their province. If a great knowledge of a particular science cannot develop even the capacity to appreciate the beauty of a work of art, how can it solve the enigma of the universe?

Such men of science and those haughty philosophers, who insist that they would not believe anything unless it is proved like a problem of Euclid, can never find the solution. In spite of claiming to be most reasonable, they do not ponder that if these heavenly things and problems were liable to be experimented by a student of science, just as water is liable, or if they could be solved in a Euclid fashion, this world would cease to be what it is. Those who are more reasonable and less conceited will approach nearer to truth, but none unaided by sublime God can unearth the hidden knowledge. It is vouchsafed to the meek, the pure and the beloved ones of God to be in direct touch with Him, and disclose to the world His secrets.

And our last word is all praise is due to God, the Creator of all worlds.

REAL SALVATION

BY DR. M. M. SADIQ

In the Jewish Eschatology the word "Salvation" meant the liberation of the Jewish Community from the yoke of the foreign rulers. They expected the advent of a powerful Jewish king (Messiah), who would free them from the subordination of the Roman Power. With the appearance of the Messiah in the person of meekly Jesus, whose work was only spiritual and ethical, the term "Salvation" in the Christian Literature began to mean immunity from the punishment caused by one's sins. A theory first introduced by Saint Paul and later developed by the Christian Fathers explained the Salvation as the Christians' going scot-free from the punishment of their sins by believing in the Atonement of Jesus.

According to the Islamic Faith the real meaning of the word Salvation is that man should be saved from the death of sin; for sin is a poison which comes out of man's depriving himself of the virtue of God's obedience and fervent love. Just as a tree displanted from the earth is incapable of sucking the life-giving water through its roots, in the same way the man whose heart is estranged from the love of God is overcome by sin, and the dryness and darkness of that condition blackens and defiles his heart and keeps him away from his Creator. But when man turns back and repents, he gradually gets out of this state of sin and again attaches himself to God firmly and steadily, so that the roots of God's love are reimplanted in his heart through which he absorbs the water of God's grace and attains the power of throwing poisonous matter out of himself and thus, having secured a new birth, he obtains a new growth and blossoms and blooms and becomes fruitful. Eventually he attains such a perfection that he becomes a medium for

Divine Inspiration and enters the sacred circle where there is no fear or grief. This state of mind is called *Istiqamat* (Resolution), *Islam* (Resignation) and *Najat* (Salvation).

In short, Salvation generally means that a man's selfish and sinning life has been put an end to and he, having advanced far in virtue and having traversed all the stages of godliness and piety, has secured such a mental vision and Divine Light as though he had seen God's face and heard His voice. Until and unless a man attains to this transformation in his life, he remains ignorant of the real purport of Salvation.

The redeemed one achieves that Holy Life in which God's Spirit dwells in him and such a Divine Light is perceived in him that he is called the Oracle of God. Such personalities show miracles, God listens to their prayers and accepts them and confers with them and "reveals His hidden secrets to them" and helps them in all their difficulties. Such was the Master Prophet Muhammad, with whom be peace and blessings of Allah, such has been the Prophet Ahmad, the Promised Messiah and Mehdi, and such is the Mehdi's successor Hazrat Khalifatul Messiah II. Blessed are they who seek the company of the Righteous and steadily remain in their fellowship, for they shall get true SALVATION.

CHARACTERISTICS OF TRUE PROPHETS

BY MUZAFFAR-UD-DIN CHOWDHURY.

A study of the life of the prophets of the past reveals two very important things : Firstly, they appeared at a time when the world was full of iniquity ; moral and spiritual turpitude prevailed everywhere ; people not only sinned but they took pride in it ; the law of God was not only violated but the breach of it was considered as an act of piety. Secondly, whenever they appeared and wanted under divine mandate to guide aright the mankind and bind them to the everlasting bond of divine love and mercy, the latter invariably revolted and did not hesitate even to annihilate them and crush the very idea of such guidance. It is to this conduct of men that the Almerciful Allah points in the Holy Quran—"Alas for the men, there comes not an apostle to them whom they laugh not to scorn." This is a strange coincidence indeed that those who appear for the good of the world meet with such indifference and ill-treatment. But this has been a fact established from times immemorial down to this day. In their spiritual dullness the people do not only forget their duty to God and men but also lose sight of that higher ideal of life which the Prophets hold out to them. If they could once recollect the characteristics which are common to all those claiming to be from God, they could at once distinguish between the true and the false ones. Under the momentary impulse of the self their spiritual vision is so darkened that they refuse to see even the most clear and essential traits of the Prophets which, under the ordinary circumstance of their spiritual and moral well-being, they could easily discern, and consequently they could accept them as their guide to lead them on to the path of virtue. What a colossal blunder is being committed by them by their antagonism to one or other of the divine messengers although they

have in common the characteristics of true Prophets which can be enumerated as follows :—

(1) The Prophets are blessed with pure love of God, the depth of which cannot be fathomed by the ordinary mortals.

(2) Their God-fearingness leads them to follow the minutest details of obedience to God.

(3) They are possessed with uncommon strength of mind which surpasses that of all others among whom they live and move.

(4) Oppression which they face from their antagonists kindles the fire of the wrath of God who is their sole Protector, and inspite of strong opposition they persist on and their efforts are attended with ultimate success, whereas their antagonists meet with utter failure and disgrace and their material prosperity, earthly dignity and magnificence avail them but little.

(5) One, who binds himself in a tie of friendship with the Prophets and sacrifices all his self in their cause, is treated with a special favour by God and remains always under His vigilant eye.

(6) God hears them and accepts their prayers in large numbers too numerous to count.

(7) Many "hidden secrets" and various other future events are revealed to them, and in this respect they surpass other God-fearing individuals who also at times may see true dreams disclosing future events.

(8) God becomes their true Protector and Nourisher. He is more merciful to them than the parents are to their children.

(9) In their difficulties and misfortunes they are either miraculously saved or granted such power of patience that they enjoy them and find pleasure in them.

(10) They are gifted with morals of such a high order that pride, vanity, meanness, conceit, hypocrisy, envy,

miserliness and narrowmindedness become quite extinct, and instead generosity, humanity, nobility, broadmindedness and other noble qualities find full play in them.

(11) They resign themselves fully to the Will of God and in such a manner that their reliance bear fruits at every step.

(12) They work wonders in the world which no stretch of human imagination can conceive.

(13) Their sympathy for the creatures of God is so much roused that they do good to them without the least idea of reward, and even they are unable to understand why they have been inspired with such strong feeling. This is, in truth, imprinted in their very nature.

(14) Frail mortals fail to comprehend the ennobling and dignified position to which they are raised on account of their perfect faithfulness and complete submission to God. That which makes them superior to all others and entitles them to all blessings; that which preserves them from going down to the abyss of ruin and saves them from the jaws of death; that which adorns them with the crown of glory and makes them live far above disgrace and insult; that which raises them up from a solitary and helpless condition and makes them leaders of men—that is due to their perfect faithfulness to God, the relationship with Whom no sword, no earthly power can sever.

(15) The inner meanings and true significance of the words of God are revealed to them in such a manner that no other individual, however learned, can equal them.

(16) Their writings and speeches possess an unparalleled dignity and magnificence and are endowed with such a magnetic power that no seeker after truth can resist their force.

(17) Their dignity is a manifestation of the Dignity of God. Their faces beam with a Light of Love which dispels all sorrows, and the fire of hell becomes extinct for him who can really discern it. Their mistakes, if any, are

consumed by a fire which exists in their hearts. These resemble a straw which flows along upon the surface of a current. Hence to seek their errors and disgrace is to court one's own fall.

(18) They are the beloved children of God who never disgrace them nor put them to ignominious ruin. If ever thrown down from on high, it is not to kill or destroy them but to show to the world how miraculously they are saved by God. If they are thrown into fire, it is not with a view to burn them to ashes but to show how the fire becomes harmless in their case.

(19) They do not pass away from the world until they have fulfilled the mission of God, and until a strong affinity for them is created in the minds of the virtuous.

(20) Their actions persist like a living memory and go down to posterity, the blessings of God always descending upon their progeny and upon their life-long companions as well.

These are the few salient points which marks out a true prophet from a false one. O, that I have the power to instil into the minds of men how best they should study the messengers of God in the light of these distinguishing characteristics and save themselves from ultimate ruin! Blessed are those who find out the Truth and accept it, and thus become the recipients of divine blessings.

THE WOES OF ISLAM *

By ABDUL HASHEM KHAN, CHOUDHURY, M.A., B.T.

It is fitting that the eyes of the true believers should shed
tears of blood,
At the anxious state of Islam and the dearth of true
Moslems.

The true Faith has fallen into adversity dismal and dire,
A loud tumult is abroad in the world of disbelief and hate.

He, whose self is bare of everything good and excellent,
Dares to find a thousand faults in the life of the best of the
prophets.

He, who is cribbed and confined in the prison of an impure
life,
Dares to pick holes in the life of the leader of the pure ones.

They shower arrows at the sinless one, those base and
unclean souls,
It would be meet that the Heaven sent down stones upon
the Earth.

Before your eyes Islam is weltering in the dust.
What excuse have you before God? Oh ye possessors of
wealth!

On every side infidelity is in surge, like the armies of Izid,
The true Faith is lying sick and helpless like Zainul-
Abedeen.

The well-to-do are engrossed with their own enjoyment,
Happy and smiling they sit in the company of their dally-
ing coquettes.

The Ulemas are engaged day and night in selfish furious
broils,

The Sufis are altogether ignorant of the needs of the Faith.

*Translated from the *Fateh-Islam*, one of the writings of the Promised Messiah (peace be with him).

Each one betook his way for the sake of his own sordid self,
The side of the faith was left exposed and the enemy sprang
from his lair.

Ye Moslems! Is this the sign of your being followers of
Islam?
That the Faith is in such bad straits, and you are mad after
the crumbs of the world?

Have you come to look upon this globe as something ever-
lasting?
Or have you managed to forget the death of the generation
that are past?

The round of death is at hand, Oh ye forgetful ones! take
heed,
How long is the round of wine to last, midst pretty beauties,
with shining faces.

Tie not your souls to the world, Oh ye wise ones,
Or else, you will taste of bitterness at the parting of breath.
Give not your heart save to the Friend, Whose beauty is
everlasting,
So that you may win eternal joy from the Most Generous of
Givers.

He alone is wise, who is mad after His path,
He alone is prudent who is drunk with the beauty of the
Beloved face.

The cup of His love is the elixir of life eternal,
Whoever quaffs of it never afterward tastes of death.

Oh my brother, do not set your heart upon the treasures
of this false world,
There is deadly poison in every drop of this sparkling wine.
Strive with all thy might for the sake of the Faith, with thy
person and property,
So that you may win from the Lord of the Throne the robe
of unending praise.

By your deeds give proof of the light that is in your faith,
When you have given your heart to Joseph, take the road
to Canan.

Remember the time when the Faith was, the goal of every
wandering feet,
A world of men it saved from the path of the hated Devil.

Upon the earth it spread the glow of culture, with its light
of learning,
It planted its foot upon the high firmament in its honour
and glory.

Now such a time is come that every child of ignorance,
Out of his own folly would give the lie to this everlasting
Faith.

Hundreds of thousands of foolish ones have bidden adieu
to the Faith,
Hundreds of thousands of ignorant ones have fallen prey to
the designers.

For the Mussalmans all these calamities originated from
the source,
That for sake of their religion their heart did not burn with
zeal.

If they saw whole legions turning away from the Faith of
the Prophet,
They would not stir in their indignation, like the foetus in
the womb.

Their thoughts are absorbed at all times in the quest of
vile world,
Their wealth is all squandered for the sake of their wife
and children.

In every assembly of sin it is they who preside,
Wherever there is a ring of debauchery, it is they who
form the crown.

Familiar (are they) with the tavern, strangers to the path
of guidance,
Averse to the men of faith, friends of the devotees
of wine.

He turned away His face, the Beloved One, of endless
 fidelity,
 When he missed in the heart of these people the sincerity
 of true devotion.

Those times of prosperity and fortune of these people were
 past.
 The evil consequences of their actions ushered in such a day.
 Through their devotion to the Faith came their ascendancy
 in the beginning,
 Through the same path it must come, if it comes again,
 of certain.

Oh God! When will come again the time of Thy succour?
 When shall we see again the smiling days and years?

These two cares of the Faith of Ahmad have dried up the
 marrow of my life,
 The multitude of its foes and the paucity of its friends.

Oh God! Come quick, and shower upon us the rain of
 Thy succour,
 Or else take me away, Oh my Lord, from this place of fire.

Oh God! Bring forth the light of guidance from the East
 of Thy Mercy,
 Enlighten the eyes of the misguided with Thy luminous
 signs.

When Thou vouchsafed me the Truth, and all this burning
 and zeal,
 I never can believe that Thou wouldst call me away bereft
 of success.

The mission of the truthful ones is never left incomplete,
 The truthful ones have the Hand of God hidden in their
 sleeves.

STAGES IN SPIRITUAL PROGRESS

BY ALI MUHAMMAD A. ALLADIN, M. A. (EDIN).

There are three stages in the life of a spiritual man. In the first stage he resembles a brute in the application of his various instincts and emotions. Reason and conscience have no part whatever to play in all his activities. He is always a victim to his momentary whims and fancies. Moral qualities such as honesty, courage, steadfastness, politeness, forgiveness, goodness, veracity, patience, sympathy—all these, though inherent in him, are to him like a closed book.

In Arabic terminology this stage is called *نفس اماره* *Nafsi-Ammara* i.e., the soul which is prone to evil and wickedness. Being devoid of high moral qualities the evil nature is predominant in him. So long as a man remains in this first stage, it is obvious that the door for his spiritual progress is barred against him. It is only when he enters the second stage that he witnesses the dawn of his spiritual life and realises the vista of spiritual bliss that is in store for him. A man before he can succeed in establishing a connection with the Divine Being has to pass through this stage, where all his moral qualities that he has developed within him are constantly put to test. In most of his moral struggles he succeeds while his falterings serve only to stir him up for still greater strides in his spiritual progress; for, true and sincere repentance becomes his second nature. To him every deviation from rectitude serves to lead him towards becoming a perfect moral being.

This second stage is termed *نفس لوامة* *Nafsi-Lawwama* or the self-accusing soul "for it upbraids a man for the doing of an evil deed and strongly hates unbridled passions and bestial appetites. Its tendency is to generate noble qualities and virtuous dispositions, to transform life so as to

bring the whole course and conduct of it to moderation." It is in the final stage that he is the master of his passions and is powerful enough to practise virtue exclusively. It is in this stage that he becomes a perfect model of moral and spiritual excellence; for, he becomes an embodiment of all noble and moral qualities mentioned above. His connection with God in this stage is most intimate and profound. He is like a firm rock at which all waves and blasts strike in vain; in other words he never succumbs to any temptations, however captivating and alluring they may be. Divine Love becomes his very food and he becomes in short a *replica* of divine attributes.

All the divine messengers that have appeared in various ages and land since the dawn of creation belongeth to this final category. Whenever moral bankruptcy became rampant Almighty Allah sent this messengers to uplift humanity from the first stage of *Nafsi-Ammara* نفس اماره to the final stage of *Nafsi-Mutma'inna* نفس مطمئنة. This was the mission with which every Prophet was entrusted. Similarly in this age of cimmerian darkness of religious ignorance, moral depravity, spiritual turpitude, gross materialism, international antagonism, racial prejudice, He has sent Hazrat Ahmad of Qadian to accomplish this herculean task of leading men to the final stage of *Nafsi-Mutma'inna* نفس مطمئنة.

Blessed are those who accept his message and drink at the fountain of Divine love and have everlasting life.

OUR MISSION NEWS

AFRICA

In the year 1921 the Ahmadiyya Mission was first started in Saltpond, Gold Coast (British West Africa), under the direction of His Holiness Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the Khalifatul Masih II and Head of the Ahmadiyya Community, with Mr. A. R. Nayyar, who worked strenuously for the propagation of the Ahmadiyyat in Islam. During his short stay thousands of Africans found truth and accepted Ahmadiyyat. A branch association was also started in Nigeria. To relieve him the Movement sent Hakim Fazlur Rahman as the missionary in 1922. By the grace of Allah he worked successfully for over 8 years, and during this period the Movement opened many other branch associations in West Africa. In view of the fact that the Muslim boys and girls can receive their proper religious education, two high schools were started—one at Saltpond and the other at Nigeria, where facilities for oriental and religious studies are also provided with and where they can get true education, their religious susceptibilities remaining unaffected by the outside influences. The Ahmadiyya Movement is gaining in popularity for its wonderful progress in the spiritual and social regeneration of thousands of Africans. Mr. Nazir Ahmad is now in charge of the Mission. During the last few months he travelled over various places in the Northern Territories of West Africa and through the grace of Allah more than 150 souls belonging to Kumasi, Salaga, Tamale, French Sudan and other places, joined the Movement. Besides our missions in Saltpond, Nigeria and Lagos, we have now over 70 Branch Associations in the British West Africa. The total adherents to the Ahmadiyya Movement in Africa number

about 20,000. *All praise belongs to Allah.* The frontispiece shows some of the members of the Ahmadiyya Community of Tamale along with our missionary Mr. Nazir Ahmad in the midst.

SUMATRA

Our mission in Sumatra was first started in 1925 with Maulvi Rahmat Ali, Maulvi Fazil, as the missionary. Since then it has been progressing by leaps and bounds. To meet the daily growing needs of the mission, another missionary Maulvi Muhammad Sadiq, Maulvi Fazil, was sent in 1930. News from Tikungan and Benkaholo, two villages in Sumatra, state that through his efforts about 60 gentlemen recently joined the Ahmadiyya Movement. The numerical strength of the members of the Ahmadiyya Community in Sumatra is more than 600 at present. *Al-hamdulillah.*

BOOKS RECEIVED

1. Institutional Christianity in England, by J. Gordon Hays, M. A. The Richards Press Ltd., 90 Newman St., W. 1.
2. Bottles in the Smoke, by Clement Hankey. Longmans Green and Co., London.
3. Jesus Lord or Leader, by Frank Lenword. Constable and Co., Ltd., London.
4. The Parables of Jesus, by A. T. Cadoux, B.A., (Cape), D. D. (London). James Clarke and Co., London.

NOTES

Famine in Bengal.

Famine is ravaging several districts of Bengal. People are reported to be suffering from extreme wants and in some parts they are living on plant leaves. Relief work is going on but not adequate enough to cope with the vast requirements. All sympathisers must rise to the occasion and co-operate with the Relief works. Apart from the contributions collected through the *Statesman*, Calcutta, Dr. Tagore has also, as the President of the Bengal Congress Flood and Famine Relief Committee, made an appeal which we publish elsewhere. We hope the generous-minded will respond to the need of Bengal.

Earthquake Disasters.

During the last five weeks a number of earthquake shocks were felt in various places in India. In Quetta alone about 16 distinct shocks were felt, some of them being very severe which damaged a number of houses. "The scenery has altered" was the report in various telegrams.

Karachi also experienced shocks of "very great intensity" The Railway and Telegraphic communications were cut off. Trains could not proceed as the lines were greatly damaged. People were held back, some of them receiving serious wounds. The town of Sharigh in Baluchistan entirely disappeared.

Shocks of varying intensity were felt all over Sindh as well.

Lahore too could not escape the experience—it felt a shock of about 15 seconds' duration.

At Loralai (near Quetta) it resulted in rifting of the earth and the submerging of a mosque and several houses, and in loss of life.

Much anxiety was caused in New Delhi where tremor of the earthquake was estimated as lasting for a few seconds to a full minute and appeared to have been felt over a fairly wide area. It was feared lest the New Delhi, which had already required a heavy investment of money to make it beautiful and attractive and which had drawn India's admiration a few months ago when its opening ceremony was held with Lord Irwin, should be damaged and ruined so early at the twinkling of an eye.

Cholera in the United Provinces.

The cholera epidemic occurs every year in some or other parts of India but it seems very serious this year. As against previous years it has broken out this year in a much larger number of localities and has been responsible for a much larger number of deaths. In the United Provinces there were 2,060 deaths in the latter half of August alone. This is indeed a very big figure.

CORRECTIONS

In the Article "The Holy Ghost," (R. R. No. 3), read as "Daniel," instead of "David," (p. 96).

In the article, "Doctrine of Atonement," (R. R. No. 6), read as "Irenaens" for "Iremaens," (p. 103) and "Daniel" for "David," (p. 105).

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DR. TAGORE'S APPEAL

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FLOOD RAVAGES IN BENGAL

POET RABINDRA NATH TAGORE'S APPEAL FOR HELP

*The famished, the homeless
raise their hands towards heaven
and utter the name of God.*

*Their call will never be in vain
in the land where God's response
comes through the heart of man
in heroic service and love.*

RABINDRANATH TAGORE.

BENGAL IN THE GRIP OF FLOOD

The public are already aware of the fact that several districts of the Province of Bengal are in the grip of a terrible flood. The districts of Mymensingh, Pabna, Bogra, Dacca, Rungpur, Faridpur, Rajshahi and Tipperah are the worst sufferers and harrowing tales of distress are pouring in from the interior of the districts. Jute and paddy have almost been completely destroyed. Cattle in large numbers have been carried away and those that are left, are standing in water without fodder. People are seeking shelter on trees and on the roofs of the houses. About ten thousand square miles in area have been very badly affected. There are plenty of workers to-day ; thanks to existence of Congress organisations in the country, but they are all awfully handicapped for want of money and other resources. A single piece of worn-out cloth will save a dying brother or sister from cold, a morsel will give a longer lease of life to a starving fellow creature.

We appeal to the generous public to rise to the occasion and send whatever they can spare to Capt. N. N. Dutt, Secretary, Flood and Famine Relief Committee, 1, Wellington Square, Calcutta.

THE SECRETARY.

BOOK REVIEWS

THEOLOGICAL

"Christian Reunion in Ecumenical light"; by Francis J. Hall; S. P. C. K.; 3/6 net.

The desire to bring about a reunion of the Christian Churches, such as to submerge those points of difference in matters pertaining to Faith and Order which separate and distinguish the Orthodox, the Roman Catholic, the Protestant, and the Anglican Churches and their various denominations from each other, is as natural under the present-day conditions as the task involved is difficult and arduous. The bold and ambitious magnitude of this conception, and the formidable array of obstacles to be surmounted can be grasped fully by those alone who have had some experience, in one form or another, of how divergence of opinion, particularly in their religious spheres, acts and re-acts upon the individual and the group of mind. Any prediction, therefore, as to the ultimate result of such efforts as are now-a-days being directed towards this end, is out of question. The idea has been born however and, considering the stringent necessity, brought home to the Christian churches to secure co-operation in matters of common interest, to enable them to speak with united voice on moral questions of the day and to reduce over-lappings and rivalries in religious work, especially in the Mission field it would have been very strange indeed if something of the kind had not suggested itself to the minds of the leading thinkers in this sphere.

The initial move in the direction of reunion was made in Chicago in 1886 when the "Quadrilateral," as it is called originally, appeared as part of the American bishops' Declaration on Unity. The task was then pushed further and given educational method at Cincinnati in 1910, while the Lambeth Conference in 1920 revealed its largeness of

outlook and its inherent dangers. The aim of this book is to promote the growth of the ecumenical mind and to forewarn those interested in the question against the danger of exciting hopes, unjustified at the present stage, as often happens on account of the vague and more or less diplomatic language employed in official statements and declarations. Premature hopes and later disillusionment tend to discourage – the consequent harm to the cause being obvious.

By the ecumenical mind the author means "the mind imparted originally by Christ and His Holy Spirit to the Church, and which will be found paramount in that Church when its divisions are removed and all things provincial and adaptive are restored to their subordinate place and influence." The book is a critical study and a critical study of the kind which is indispensable if the movement for reunion is to materialise into anything definite and abiding; and the boldness with which it raises those questions and issues, agreement on which is a necessary requisite for the success of this scheme, is not the least striking of its characteristics. But it must be remembered that emphasis on this point is not calculated or intended to breed pessimism and to justify abandonment of the present movement for reunion. It is intended simply to bring into sharp relief the contention that the work which lies ahead is educational, and that conferences should not be embarrassed by forcing the pace with premature proposal.

Indeed, the impression that dominates the mind of the reader after a perusal of this book is that the work of reunion must be preceded by much mutual sympathy and understanding and close and careful study; and in order that the progress may be safe and sure, it should proceed by slow degrees. Those who comprehend the immensity of the undertaking and realise its delicate nature will not, it may be assumed, evince any impatience by pressing for results; but it may not be out of place to ask a question here. Does the movement for reunion stand for a wholesale revision on the part of every Church, of all

points of belief and practice pertaining to Faith and Order, with a view to reject everything that may seem wrong or unjustified and to absorb and retain all that is essential, eliminating disagreement in this way and evolving a perfect unity? In case this is what is meant and aimed at, the chances of success for this project are, we are afraid, very poor. Human nature is what we know it to be—not very open to conviction on points of religious belief and capable of withstanding a lot more of persuasive influence than can be marshalled in support of this scheme. The only other way is through mutual toleration and a mutually accommodating scheme of readjustment. In this connection the danger of unconsciously mutilating the Truth can not be over-emphasised. This pertinent query makes us pause, and coming to think of it we are enabled to perceive that religious reunions are beyond the power of man to bring about. God alone has the power to do it and the only infallible way for man is to fall in with the divine scheme. Reunion through a thorough revision of faith by all is a vain hope judging from what we know of human nature; reunion through readjustment with possible mutilation of what is left of the religion of Christ is not very desirable: neither of these courses can, therefore, be regarded as embodying the divine method. This method consists in raising a clarion call of the self-same nature as was raised by Christ which sacred task, in this age, was entrusted to Prophet Ahmad, the Promised Messiah (peace be upon him) who was raised, it may be noted incidentally, in the Spirit and power of the first Messiah. The quickest way to reunion is to gather under his banner and thus cause the divine purpose to be fulfilled.

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Edited by MIRZA BASHIR AHMAD, M.A.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا رَسُولَ اللَّهِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His exalted Prophet.

"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

THE HOLY PROPHET'S TREATMENT OF SLAVES AND HIS TEACHINGS ABOUT SLAVERY—V*

BY MIRZA BASHIR AHMAD, M. A.

THE HOLY PROPHET'S FUNDAMENTAL TEACHINGS ABOUT SLAVERY.

We now come to the second part of the discussion, which pertains to the question of the Holy Prophet's fundamental teachings with regard to slavery as such. In other words, we have now to consider what directions he gave with regard to the institution of slavery with a view to the future, apart from his teachings about the emancipation of the existing slaves.

In connection with this, it must be borne in mind that as we have already hinted in the first part of the discussion, Islam aimed at the abolition of all forms of slavery, truly

* Translated from the Urdu original, by Moulvi Sher Ali, B.A.

so called, but before we give the definite and clear Islamic injunctions totally abolishing slavery, we desire to give here two arguments which indirectly prove that Islam is opposed to the institution of slavery.

Firstly, even ignoring the fact that Islam is strongly opposed to all forms of tyranny and transgression and is a powerful champion of the liberty and equality of man, the clear and emphatic precepts which Islam gave with regard to the kind treatment of the existing slaves and their gradual emancipation, an outline of which has already been given in the foregoing pages, furnish a conclusive evidence of the fact that Islam does not countenance slavery. It is highly inconceivable that side by side with the teachings that the slaves were to be treated by the Muslims as their own brethren, that they were to be maintained by them as members of their own family, that particular care was to be taken to educate and upbringing them, and that they were to be set free as soon as their condition improved and they became fit to live independently, Islam could also have taught that it was allowable to permanently deprive a free man of his rightful liberty and reduce him to a state of real slavery. The two teachings are poles apart from each other and cannot form part of the teachings of one and the same person. Thus, the very teachings of Islam with regard to the treatment and the gradual emancipation of slaves, which have already been outlined, is a proof in itself, that Islam does not sanction slavery.

The second indirect evidence of the prohibition of slavery in Islam is furnished by the fact that nowhere in Islamic literature has it been laid down, that it is permissible to enslave a free man by depriving him of his right of freedom, or that such and such procedure should be adopted when a free man is to be made a slave, whereas the Islamic law comprises detailed directions for all other matters connected with slaves and slavery, such as the extension of kind treatment toward them, the protection of their rights, their emancipation etc., etc. That Islam has given all sorts of

directions with regard to other matters relating to slaves, but has totally refrained from giving any direction whatever legalising the enslavement of free man leaves no doubt as to the fact that Islam does really look upon slavery as unlawful. One would search in vain for any verse of the Holy Quran or any saying of the Holy Prophet showing that slavery as commonly understood is allowable, or that if a free man is to be enslaved, such and such procedure should be followed. If it had been permissible in Islam to reduce a free man to a state of real slavery, then, of all the matters connected with slavery, the most important and the most far-reaching one that required elucidation and a clear exposition, was that of enslaving free man, but far from throwing a clear light on this subject, neither the Holy Quran nor the traditions have so much as referred to it, which is a sure evidence of the fact that slavery as such is not allowed by Islam.

But as we have already said, our claim that Islam does not allow slavery is not based merely on indirect evidence. On the other hand, Islam gives positive and clear injunctions to the effect that it is a sin and an unlawful act to permanently deprive a free human being of his liberty and reduce him to servitude,—an act for which the offender shall be severely called to account. For instance, we have the following saying of the Holy Prophet in *Bukhari*, the most authentic of books on Tradition :—

“Abu Huraira relates that the Holy Prophet (peace be with him !) used to say that God had spoken to him saying :— ‘There are three classes of men with whom I will make war on the day of judgment. Firstly, the man who makes a covenant with some one in my name and then breaks it. Secondly, the man who enslaves a free man, sells him and eats his price. Thirdly, the man who employs a man to do a work and exacts full work from him but does not pay him his wages’ ”*

**Vide*, ‘Bukhari, Kitab-ul-bai’.

Again, Abdullah, son of the Caliph Omar relates as follows:—

“The Holy Prophet (peace be with him) used to say that God had spoken to him saying that there were three classes of men whose prayers He would not accept and with whom He would make war on the Day of Judgment. Firstly, the man who makes a solemn promise in His name and then breaks it; secondly, the man who enslaves a person whom God has made free; and thirdly, the man who exacts work from a labourer and then does not pay his wages.” †

The above words of the Holy Prophet, (peace be with him!) need no comment. They contain an injunction about the abolition of slavery in the clearest and the most definite and forcible of words.

It should also be noted that the traditions quoted above belong to the category of those sayings of the Holy Prophet called *Hadith Qudsi*. In the case of such traditions, both the command and the words are from God, though they are apparently spoken by the Holy Prophet, (peace be with him!).

Now, in the face of such clear and plain teachings, is it not the height of injustice to say that Islam holds slavery to be lawful, *i.e.*, it permits the enslavement of free men by permanently depriving them of their just rights, an injustice of which no honest man can dare to be guilty!

† *Vide*, Abu Daood, as quoted by Fathul Baree, vol. IV, p. 346.

WHAT THE AHMADIES BELIEVE.

BY ABUL HASHEM KHAN CHOWDHURY, M.A., B.T.

1. We firmly believe that God exists, and that to believe in His existence is to recognise a primordial fact and not merely to pursue a mere hypothesis or theory.

2. We firmly believe that God is One ; that He has no partner, either in the Earth or in the Heaven ; that save Him everything else is created by and always dependent upon Him for help and support ; that He has neither any son, nor any daughter, nor father, nor mother, nor wife, nor brother ; that He is alone in His Oneness and Singularity.

3. We firmly believe that God is Holy ; that He is free from all defects, and the source of all good qualities ; that there is no fault which can be found in Him, and no excellence that is to be missed in Him. His power is without limit and His knowledge is without bound. He comprehends all things and there is nothing which can comprehend Him. He is the First and the Last, the Manifest and the Hidden. He is the Creator of all that is, and the Lord of the creation. His control has never ceased to exist, neither before nor now ; nor will it cease at any time to come. He is Everliving. Death never siezes Him. He is Everpresent and never suffers from decay. All His works are the result of His will and not of accident. He rules the world now in the same way as He did at any time before. His attributes never cease to function. He has always been manifesting His Powers.

4. We firmly believe that the Angels are a distinct creation of God, regarding whom it has been said in the Holy Quran that they do whatever they are commanded. His perfect wisdom has created them in order to take charge of different duties. They have actual existence. Their mention in the Quran is not to be taken tropically.

They are dependent upon God in the same way as man or any other of His creatures. God does not depend upon them for the manifestation of His Powers. Had He so wished, He might have manifested His will without the intervention of the angels. But His perfect wisdom chose to create the angels and they were created. Just as God made the sun, a means to illumine our sight, and created bread to gratify our appetite, but thereby did not become dependent upon the sun or bread in order to serve His purpose ; similarly, by making the angels the instrument of manifestation of certain of His wishes, He did not thereby become dependent upon them.

5. We firmly believe that God holds converse with His chosen servants and reveals to them His will. These revelations are conveyed in specific words, and in the communication thereof the servant takes no active part. Neither the sense of the revelations has anything to do with the servant's mental cogitations, nor the language thereof is the result of the servant's choice. Both the sense and the language of the revelations are Divine in their origin. Such revelations alone provide the proper spiritual food for men, and are the means of their spiritual uplift. It is only through such revelations that man comes to have direct relation with God. These revelations are unique in their power and majesty ; and no man has the power to produce their like. They bring with them untold treasures of knowledge and like a rich mine they yield more precious gems the deeper you delve into them. Indeed they surpass the mine in the wealth of their treasures, because the latter at last comes to an end, but the wealth of knowledge contained in those revelations can never be exhausted. They may be compared to a sea, whose surface is strewn with the precious amber and whose floor is scattered with many a pearl. The man who regards their outward form has his brain overpowered with sweet perfume, and he who dives into their secrets are enriched with treasures of knowledge and spiritual insight. These revelations are of several kinds. Some appertain

commandments and laws of religion, some to admonitions and instructions. Some provide an access to the knowledge of the unseen. Some disclose hidden treasures of spiritual truth. Sometimes through these revelations God communicates to His servants His approbation and sometimes He informs them of His displeasure. Sometimes He warms their hearts with words of love and affection, and sometimes by threats and chastisement He calls their attention to their duties. Sometimes He explains to them the deeper secrets of noble conduct. Sometimes He informs them of the presence of secret defects. In short, it is our belief that God holds converse with His chosen servants and that such communications differ in quality according to the varying circumstances and conditions of men, and are revealed in diverse forms. We also hold that of all the communications which God has ever vouchsafed to men, the Holy Quran is the greatest, the highest and the most perfect; and that the Laws revealed in that book and the guidance it contains are intended to hold good for all times and are not to be abrogated by any subsequent revelations.

6. Similarly, it is our firm belief that whenever the world has been shrouded in darkness, and men have been engrossed in sin and transgression, and it has become impossible for them to escape from the clutches of satan without Heavenly succour, then God, out of His infinite kindness and mercy has selected one or other of His good and holy servants and charged him with the guidance of humanity. As He says in the Holy Quran: "There is no people to whom a warner has not been sent." These men by their perfect deeds and faultless lives have become the religious leaders of mankind; and through them God has revealed His will to men. Those who turn away from such men are condemned to destruction and who attach themselves to them become the beloved of God. To the latter are opened the doors of divine blessings and they become heirs to divine favours. They are appointed leaders of the generations which follow them, and they become the

successful men both in this world and the next.

7. It is our firm belief that the messengers of God, who from time to time led the world from the darkness of sin to the light of truth, differed in degrees and ranks; and that at the head of them all stands the Holy Prophet Muhammad (peace be on him), whom God had chosen to be the model for the children of Adam, and had sent with a message for all mankind. To him God had revealed spiritual knowledge in its fulness and perfection and granted such awe and majesty as made powerful potentates start at the mention of his name. For him God made the whole earth a temple, so that every single patch of its surface was sanctified by the devotional prostrations of his followers in honour of the One God without a second. The earth was filled with justice and equity after it had been a scene of wrong and injustice. It is also our firm belief that if any of the previous prophets had been present at the time of this Master Prophet, they could not help following his lead. For, we may read in the Holy Quran: "And when God made a covenant with the prophets saying, verily I have given you the Book and wisdom, then when an apostle comes to you fulfilling that which is with you, you must believe in him and you must assist him!" To the same effect goes the saying of the Holy Prophet (peace be on him):—"If Moses and Jesus were alive, they could not help following me."

7. It is also our firm belief that God listens to the prayers of His creatures and relieves their distress; that he is a Living God. Whose living presence has been realised by men in all ages and at all times. His parable is not the likeness of the ladder, which the diggers prepare when digging a well and which, after the well has been prepared is broken up and removed, because it has ceased to be of any further use and become a mere impediment; rather, it is the likeness of the light without which everything is steeped in darkness, or of the spirit without which there is nothing but all-abounding death. Separate Him from his creatures and

they are left mere bodies without souls. It is not a fact that he created the world once upon a time and has now been sitting inactive. Nay, rather, he maintains constant relation with his creatures and responds to their humble supplications. When his creatures forget his presence, He Himself reminds them of it, and through His special messengers convey to them the message : "Verily I am near. I listen to the prayer of the supplicator when he prays ; so it behoves him to accept my commands and to put his trust in Me, so that he may be rightly guided."

8. It is also our firm belief that God allows His special providence to have operation in this world, and that what are known as the Laws of Nature are not the only Divine Laws, which are allowed to have play here. There is, besides those Laws of Nature, a certain special providence, by means of which God manifests his power and majesty and makes evident his supreme control. The existence of this special providence has sometimes been denied by men lacking in knowledge, according to whom the only laws in operation in the universe are the Laws of Nature. These they style as the Laws of God. As a matter of fact they may well be called the Laws of Nature but not the Laws of God, because God has also other laws besides these, by means of which he renders assistance to his beloved ones and destroys their enemies. Had no such law been in operation how could it happen that a weak and helpless man like Moses could overcome a powerful king like Pharoah, that while Moses prevailed in spite of his weakness, Pharoah met with disaster in spite of his power ; or that in spite of the fact that the whole of Arabia combined to effect the destruction of Muhammad (peace be on him), God granted him victory in every field and saved him from every attack of his enemies, till at last, in the company of his ten thousand saints, he marched triumphant into the very city from which he had to fly with but a single devoted follower. Are such occurrences possible under the ordinary Laws of Nature ? Certainly not. These laws merely tell us that

when it comes to a trial of strength the fittest must survive and the weak must go down before the strong.

9. We also believe that after death men will be brought back to life and will have to answer for their actions. Those who will have done good deeds will be kindly treated, and those who will have transgressed the commandments of God will have severe punishment meted out to them. There is no possible way for men to avoid this second rising, not even if his very bones are burnt to ashes, or his flesh is devoured by the birds of the air or the beasts of the forest, or the worms of the earth consume the particles of his body and transform them into other substances. Whatever might happen he is certain to be raised again to life and shall have to render his account before his Maker; for, God's Omnipotence does not stand in need of the presence of the original substance of the body in order to bring man back to life. He can create them anew even from the tiniest atoms of his body or from the most intangible portion of his soul. And this is how it will come to pass. The body will return to dust, but its particles will not cease to exist; and neither the soul which animates the body will be destroyed without the express command of God.

10. We firmly believe that the men who deny God and oppose the religion established by him, unless they become the objects of his All-forgiving Grace, will be consigned to a place known as hell, where they will be subjected to burning fire and freezing cold with a view not to inflict needless pain but to effect their correction. Therein will be naught but weeping and beating of breasts and gnashing of teeth, till that day shall arrive when the All-embracing Mercy of God will cover the sufferers in its fold and the prophecy will be fulfilled that over hell there will come a time when there will be no one left in it, and the breeze of the morning will flutter its doors.

11. It is also our firm belief that the men who believe in God, and in his prophets, angels, and books, and accept

the commands of God with all their heart and all their soul, and walk the path of meekness and humility behaving humbly even when placed in a high position, living like the poor although possessed of wealth, devoting themselves to the service of God's creatures, preferring their comfort to their own, and eschew the paths of wrong, oppression and fraud, and choose to follow the rules of noble conduct in preference to those of the ignoble, will be received in a place known as Heaven, where there will be peace and tranquillity and naught of pain and discomfort. There they will be the objects of God's approbation, and will enjoy the vision of Divine Beatitude. They will be covered in God's Grace, and attain to such Divine propinquity as to become like mirrors, wherein are fully reflected the Divine attributes. All their lower propensities will be subdued. Their will will be identified with the Divine Will. They will be granted an everlasting life, and will become so many manifestations of God.

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SECRETARY,
The Hindu Civil Marriage Association.

THE NEED OF RELIGION IN THE MODERN WORLD.

BY DAULAT AHMAD KHAN, B.A., B.L.

The prime object of human life being to establish a true and faithful connection with the Ever-living and Ever-lasting Creator, and to assimilate within oneself Divine attributes instead of living a life wholly engrossed in worldly pursuits, and to be drawn heaven-wards by the unseen hand of God, the question that naturally arises is how to effect this consummation in view of the great gulf that separates this poor mortal being *i. e.*, man, from the Sublime and All-powerful Creator? How is it possible for man to know all about the Supreme Being merely with the help of his reason, when it is scarcely possible for him to know all about a city with its places of sight, its pleasure-haunts, its markets and its intricate lanes without the help of a true guide book? How can it be possible for him without the help of a true guide to conceive God whose realisation requires fine powers and Who is so infinitely sublime? Granted that the human soul is eager, nay even restless to attain to the communion with its Creator and to demonstrate its humility and gentleness of spirit before Him, yet it cannot be denied that on account of inherent weakness it is not possible for it to discover those ways and means which lead to the hidden treasure, the eternal quest of humanity. It cries, calls and shouts "Oh my Lord, help me", and yet it cannot by itself discover those ways, which lead to God. But it must not be supposed for this reason that there is no remedy for this state of things. Since the pain is there, there must also be a remedy. God, who is so Compassionate and Merciful, can never remain silent and irresponsive in the face of such an eager and restless search. The very weakness latent in the constitution of man moved the Compassionate God to manifest His ways in the form of religion and say

effect "If thou wishest to attain to Us, if thou wishest nearness to and communion with Us, then come ye, and follow those ways which We have shown, ye are then sure to reach us." The Holy Quran says :—"Those who strive after us, verily We guide them to Our paths". This in short is the message of Islam to striving humanity.

It is evident therefore that, according to Islam, religion and religious laws are extremely necessary at every moment of man's life, because religion fulfils very excellently the real purpose of life. If religion be not taken as our guide, if the Divine principle be not our motive force, we certainly cannot attain to God. Imperfect intellect, prone to stumble at every step, can never help us to a knowledge of the Supreme Being. The ways leading to Him are so subtle and multifarious that unless He Himself manifest them, the quest will have no end. Hence the Creator has, by giving religion to mankind, done a supreme act of grace, for, thereby He has lessened his burden and brought his goal nearer, and said in effect "This is the way to realise us. Come and be near to us." This path is called religion and it is this religion which is so vitally necessary for mankind.

RELIGION *versus* REASON.

Some people think that the age of religion *i. e.*, of those religious systems which have been vouchsafed to humanity through the instrumentality of prophets has long been over, and that the present is an age of intellectual freedom *i. e.*, of free research and free investigation, and success in this age, whether individual or national, depends solely on the adoption of common sense as one's guide, and that religion as a guide can but lead to failure and disgrace. We therefore propose to examine this statement in some detail.

This statement involves a very dangerous fallacy *viz*, that religion and reason or intellect are two mutually contradictory and inconsistent things, and that a reconciliation between the two is impossible. This may be true of those religions which have lost their original purity both in form

and substance, and therefore require their followers to believe in their dogmas without rhyme or reason. But how can it be predicated of Islam which at every step appeals to the reasons of man, and which repeatedly enjoins on its followers to ponder and reflect on the wonderful workmanship of nature and to acquire a knowledge of the same? For in course of describing the attributes of a true believer the Holy Quran says :—

“A true believer is he who remembers his God both standing and sitting, and lying on his sides, and who ponders over the creation of the heavens and the earth and says, ‘Oh our Lord, Thou hast not created all this in vain’. In other words, the reflective vision of a believer is not to be confined to the inanimate objects of nature but to extend from these manifestations of art and skill to the Artist and Creator Himself, and to acquire a knowledge of the Supreme Being and thus increase in faith. Deep therefore must be the reflection, how keen the faculties of reason and intellect to unfathom the mysteries of nature, and how deeper still must the believer dive in order to realise the Ultimate Reality, the Divine Artist and Creator, Who keeps Himself concealed behind His Creation and Who is the sole source of all life and light! Hence it follows that the development of intellectual faculties is absolutely essential for a believer.

In this way, the Holy Quran abounds with instances enjoining on its followers the absolute necessity of developing and utilising their faculties of reason and intellect for the achievement of success and progress, individual or national, both in this world and in the next; and severe and unqualified are its denunciations of person or communities, who or which fail to make proper use and application of God-given faculties of reason and intellect, and thus meet with doleful consequences of utter failure and ruin and therefore become subject to unbearable mental pain and agony at the total frustration of their hopes and plans. Says the Holy Quran :—

"The inmates of hell will cry out in agony, 'If we had listened or made use of our intellect, we would not have been of the inmates of hell.'" In another place the Holy Quran says :—

"You think they are so many armies but their hearts are asunder : it is for this reason that they are a people who do not understand ." Again the Holy Quran says :—

"Many jinn and men have become deserving of hell prepared by Us, but why ? Only because though they have hearts they do not comprehend therewith, though they have eyes they do not see therewith, and though they have ears they do not hear therewith. They are like beasts or rather worse. It is they who are neglectful."

Therefore, according to Islam, religion and reason are but interlinked with each other. Nor is it true to say that for progress, a nation or an individual must bid good-bye to religion, for, nowhere has religion enjoined on us to forsake the use and application of our intellectual faculties. On the contrary the Holy Quran has repeatedly asked, "Don't you understand ?" Hence it is a mistake to say that the age of religion is over. On the contrary a man by following the true religion can kill two birds with one stone. He can not only attain to communion with his Creator, but can achieve worldly progress and distinction as well. The truth of this assertion has been literally demonstrated by the early history of Islam. Let us for a moment look at their achievements in spheres of spiritual and temporal affairs. Religiously speaking, of saints, martyrs and other holy men having spiritual visions and enjoying communion with the Creator and Lord, there was an abundance amongst the early Muslims. These holy sons of Islam roamed about the earth from corner to corner, and by dint of their spiritual force and dynamic personality made firm believers of sceptics and atheists, purified sinners and infused into them a knowledge and love of the Creator, which is scarcely found in the history of any other religion. But the achievements of their compeers in the

temporal sphere—the domains of arts, science, philosophy, literature, history, etc., were also as glorious as might be expected, and even this day the world looks astonished at them. It was the Muslims who, in the dark days of the medieval period, preserved intact the treasure of Greek art and literature and gave it to the new era. It was they who while protecting the learning of the past, laid the foundation of the new. If the Muslims had not been the custodians of arts and science in that dark period in human history, nobody would even to-day have known of the Analytics of Aristotle or of Dialogues of Plato. The Muslims had their works translated and while the country-men of those savants had all but forgotten their learning they (*i.e.*, Muslims) introduced courses of study in these sciences in their universities. It was the Muslims who brought to perfection the sciences of Algebra, Chemistry, Astronomy and Medicine, and established in Baghdad, Cairo and other centres such universities and libraries as were simply unparalleled. They mapped the celestial sphere and named all the big stars. They found out the area of the earth and its courses both diurnal and annual. They also prepared a table of the Solar and the Lunar eclipses and of the courses of the planets and stars. They manufactured astronomical instruments and various kinds of clocks. They laid the foundation of modern chemistry and manufactured acid and calcium. They compiled dictionaries and lexicons and wrote big stories and novels. If religion had stood in the way of progress and led to stagnation and decay, intellectual and temporal, how is it then that the Arabs who were many wandering tribes without the slightest acquaintance with arts and sciences could become the teachers of humanity?

It is therefore wrong to say that the religion blocks the way to progress, or that it is the enemy of reason or learning. On the contrary, while religion in the real sense sharpens human intellect and puts man on the high way to progress

in the commonly accepted connotation of the term, it also enables him to attain wonderful spiritual progress. Hence the age of religion is certainly not over but it is destined to last for ever.

It is no doubt a pertinent question that if religion does not stand in the way of progress, why are the Muslims so backward in all walks of life? The answer to this question has also been supplied by the Holy Quran which says:—

“God does not change the condition of people till the people themselves change their condition.” Since the Muslims have forsaken religion, God has also ceased to take any care of them. If they sincerely act up to the principles of Islam, God will even now lead them to progress and happiness, for, He is neither Miserly, nor Vindictive, but is very Forgiving and Merciful.

COMMUNION WITH GOD & SELF-PURIFICATION

BY MUZAFFAR-UD-DIN CHOWDHURY

A man can have direct communion with God. But this is not an easy task unless a man loses himself entirely in the contemplation of God and remain truthful even under severe trials. He should pass through the different channels of death and experience bitterness in the path of God; he should be cleansed of all self-adoration, vanity, hypocrisy, envy, ostentation, desire for fame, and should effect a true transformation in him; he should be thoroughly absorbed in the seeking of God so as to lose his own identity and should remain patient and upright even when adversities fall showering upon him; he should build a true connection with God, should be purged of all selfish motives, and burn out all carnal desires; all his warfares with the lower inclinations should cease, a burning zeal for seeking the pleasure of God should be the prime object of his life and all else should be extinct in him; love of God should be ever present in his bosom and he should renounce himself entirely for the sake of God, and should remain ever ready to sacrifice himself to expose the grandeur and dignity of God; Majesty of God should make such a wholesome effect on him that all other beings might appear like dead creatures—he being neither pleased with their praise, nor displeased with their censure; the sacrifice of his own self, his power and strength should be of undefiled character and should be above all earthly considerations; no difficulty, trials or tribulations should appear too big for him to encounter for His sake, and he should cherish a pure and perfect love for the Master Prophet Muhammad (peace be on him), and should be devotedly attached to the revealed words of God,—it is then, and then alone, that he can be blessed

with the Divine Communion or Revelation. It is to this that the Holy Quran refers when it says :—

قد افلح من زكها وقد خاب من دساها.

(*Qad aflaha man zakkaha wa Qad khaba man dassaha*)
“surely he succeeds who purifies it (soul), and surely ruined is he who corrupts it.”

Such a man is of special kind. He experiences sorrows and difficulties and is repeatedly tried under various untoward circumstances. He meets with a long chain of failures in his life. But it is not so with an ordinary individual. If, what happens to the holy happens to him also, he will either die or run mad. Such a person, therefore, should not be anxious to hear the words of God direct from Him. When he will cherish such a longing in him, the devil will find an opportunity to mislead him, and so it will. His spiritual amelioration should be in accordance with the Will of God and he should attain to righteousness in the same way as prescribed by God, so that he might be blessed with an opportunity of performing great deeds which might ensure the pleasure of God. If He is pleased with him and if it be after His Own knowledge and wisdom He will, of His own accord, grant the favour of *Revelation* to such a man. Revelation by itself should not be the main purpose of a man's life. He should rather look fondly for an occasion to act in accordance with the Commandment of God as detailed in the Holy Quran, to recant his own acts and deeds, to engender love and reverence of God in his bosom, and further to cultivate in him a sense for aversion to sins and crimes. So he is asked to pray اهدنا الصراط المستقيم (*Ihdinasserat'al-Mustaqim*), “Guide Thou us on the right path.....” and not to pray for revelation. Why should a man be eager for revelation? Indeed true revelation gives dignity to man. But it is an act of God and is not due to any good deed of a man, so that he might hope for it as a reward in consequence of his action only.

When it is the miserable lot of man to be often carried away by the utterings of his own mind, which he wrongly supposes to be revelation, and to fall into the grip of the devil and consider its whisperings as revelations, then how misleading it is to count them as revelations without any sufficient proof from God.

What ! should not a man scrutinise his own self so as to stand successful before God ? The sincerity of a man is proved only after he has passed through various trials and come out successful at every occasion. How can he long for revelation without going through these trials ? He should shun all such hankerings and should be always penitent and repentant. Revelation without true righteousness, perfect self-sacrifice, and complete renunciation is like an empty drum. It is a dreadful poison. Man listens to the voice of him whom he approaches. So shun the devil, come near to God, and harken to His Voice.

THE ADVENT OF THE PROMISED MESSIAH

(Peace and blessings of God be on him)

BY ABDULLAH R. SCOTT.

Like the lightning flashing across the darken'd sky
 Dispelling the inky blackness so swift and sure,
 A message went forth with a Voice of thunder from on
 High
 Of the arrival of the rains of truth, so grand and pure.
 News of the Heaven came pouring from above,
 Telling of the advent of the Promised one in far-off
 Qadian,
 Showering blessings, quickening the dead, teaching one
 to love
 And discharge his duties sincerely, to God Almighty
 and to man.

Disfigured was the beautiful face of Islam;
 Undiscernable were its noble teachings of yore;
 But all false translations were washed of their sham
 As the Heavenly showers continued to pour.

Again the sun shines forth, flashes the world with
 light;
 Its rays revealing offshoots of a new generation,
 Whose wise intellect has led them to sift wrong from
 right;
 'Tis the Ahmadiyya Movement in the formation.

Just as the sun draws moisture from the earth,
 So are mankind drawn towards the Promised one,
 At whose hands this Movement had its birth,
 And whose truth shines forth like the meridian sun.

Like the flourishing trees heavily laden with fruits,
 God's religion spreads its branches in all directions,
 Bearing troops of men fed by its purified roots,
 Cleansed through fear of God and righteous affection.

AN ERRONEOUS INTERPRETATION OF REVELATION*

BY MOULVI SHER ALI, B.A.

Some persons put a wrong interpretation on Revelation. They say:

"It is by no means right to believe that God sends down His word from heaven. The laws of nature do not testify to this, nor do we ever hear a voice coming down from heaven. Revelation only signifies the thoughts which arise in the minds of the wise when they give themselves up to meditation and deliberation."

This erroneous belief is held only by those who take a superficial view of spiritual facts. The verity, which is proved by incontrovertible facts and which has been personally experienced by numberless men of wisdom and knowledge and the proof of which can be furnished to every seeker after truth in every age, can suffer no harm if it is denied by one who is devoid of spiritual insight, or if the imperfect reasoning or defective knowledge of one, whose mind is destitute of enlightenment, fails to testify it, nor can it be excluded from the laws of nature by the non-sensical talk of such men. Take, for instance, the case of a magnet. If any body, who is unaware of the properties of a magnet and has never seen one, should declare that the magnet is only a stone and that so far as he is aware such attraction is not to be found in any stone and that therefore the assertion that the magnet possesses a power of attraction is utterly wrong, for, it is against the laws of nature. Will such a foolish talk on his part render the undoubted property of the magnet doubtful and uncertain? Certainly not. If his declaration will show anything, it will only show that he is a great fool, who holds his own

* Translated from the *Barahin-i-Ahmadiyya*, one of the writings of the Promised Messiah (peace be on him).

ignorance of a thing to be a proof of its non-existence and rejects the evidence of thousands of men, who have had personal experience of it. How can the laws of nature be subject to the condition that every individual should generally be able to test them personally ? All men have not been made equal in respect of their physical or mental powers. For instance, some are gifted with keen eyesight, others are weak-sighted, and some are even blind. When the weak-sighted find that the sharp-sighted have discerned from a long distance a fine object, say the crescent, they do not deny it, for, they know that by doing so they will betray their own weakness and disgrace themselves in the eyes of others. As for the blind, the poor fellow cannot say a word in such a matter. Similarly when such persons as are deprived of the faculty of smell hear others speak of the fragrance or bad smell of certain object, they believe them and entertain no doubt as to their truthfulness. They know full well that so many people cannot utter a lie and that they are surely truthful, and that without doubt they themselves have been deprived of the faculty of smell, hence their inability to perceive the odour of these objects of smell. The same difference is to be found with regard to the internal faculties. Some stand at the bottom and are wrapped up in the veils of self, while there have been others from times immemorial, whose souls were so exalted and pure that they became recipients of divine revelations; and if those wrapped up in the veils of self deny the characteristics of these exalted personages, their case will be like that of the blind or the weak-sighted who deny the existence of the objects seen by the keen-sighted, or like that of a man who is born without the power of smell, and who denies the odours perceived by one who possesses the faculty of smelling; and just as there are means to satisfy one who denies the existence of things temporal, similarly there are ways and means to convince those who deny spiritual verities. For instance, if a man who is born without the faculty of smelling insists on denying the very existence of smell and

declares all those who possess this faculty to be either liars or superstitious, he can be made to see his error in the following way. Let him apply scent to certain objects, say pieces of cloth, and leave others unscented and thus test those who possess the faculty. By repeated experiments on this line, he will assure himself that the faculty of smell does exist and that actually there are men who can distinguish between a scented and an unscented object.

Similarly, by repeated experiments a seeker after truth can satisfy himself as to the existence of *revelation*; for, to the recipient of revelations are revealed deep secrets which cannot be disclosed by mere reason, and the revealed book comprises marvels which are not to be found in other books, and by this means a seeker after truth can see that the divine revelation is an established reality. If he has a pure soul he can, by following the true path, personally receive revelation according to his own spiritual capacity like the holy ones of God; and thus by his own personal experience he will testify to the truth of a revelation that is sent down to the messengers of God. To any one who shows his willingness to accept Islam with a sincere and devoted heart if the truth is made clear to him, I* undertake to demonstrate the truth of revelation by means of the fresh word of God, which has been vouchsafed to me and which I continually receive from Heaven. If any body be in doubt as to my words, let him turn to me with a sincere heart, and Allah is able to accomplish what I say and He is my helper in every matter.

To think that *revelation* is no other than the subtle points of wisdom that occur to the mind of man when he ponders over certain questions is a *whim* which has its roots in ignorance and spiritual blindness. If mere human thoughts had constituted divine revelation, man would have been able to know the hidden secrets of the future by means of reflection and contemplation. But it is evident that man cannot tell the future by means of deliberation and meditation no

* The first personal pronouns refers to the holy author of the Book, *Barahin-i-Ahmadiyya*, who claimed to be the Promised Messiah (peace be on him).

matter how wise he may be, nor can he show any divine power, nor does his writing evince any mark of the peculiar power of God. However much he may meditate, he cannot discover the deep secrets which are beyond the scope of his reason, his mind and his senses. Nor can his words be so exalted as to defy the powers of man. Hence there are sufficient reasons for every sensible man to believe that the good or evil thoughts which are the outcome of one's meditation and contemplation cannot be the word of God. If man's own thoughts had been divine inspiration, all the doors of the unseen would have been thrown open to him and he would have been able to say things which depend only on the power of God, for both in the work and the word of God there must be a manifestation of divine power.

If one asks whence and from *whom* come the good and evil plans and the subtle methods for carrying out noble or ignoble designs and various sorts of stratagems and devices which occur to one's mind on contemplation, and how it is that when one begins to think over a matter, one suddenly hits upon a new idea, the answer to this question is that all these ideas belong to the category of *Khalqullah* (the creation of God), and not *Amrullah* (the bidding of God). There is a fine distinction between *Khalq* (creation) and *Amr* (bidding). When God creates an object by employing certain means and ascribes it to Himself being the first of all causes, that action of His is called *Khalq* or creation. When He brings a thing into existence without instrumentality of means, it is called *Amr* or bidding.

The word of God which is revealed by the Almighty belongs to the category of *Amr* or divine bidding, and not to that of *Khalq* or divine creation; while the ideas that come into one's mind on contemplation fall under the heading of *Khalq* or divine creation, for, in their case divine power works under the veil of means and human faculties.

God has endowed man with various powers and faculties, and has so created him that whenever he makes use of his thinking faculty for any matter, be it good or bad there

do occur to him plans suitable for his purpose. Just as in the case of the physical faculties and senses it is a law of nature that when a man opens his eyes he does see some objects, and when he turns his ear to listen to some voice he does hear something, so when he thinks of some way of success in some undertaking, be it good or bad, one or other plan does suggest itself to him. A pious man thinks out good ideas, while a thief devises some clever method for breaking into a house by pondering over the subject. Just as deep and fine thoughts of evil occur to a man when he thinks about evil, so good and pious ideas come into his mind when he employs the same faculty of thinking for a good purpose. And just as evil ideas cannot be called the word of God, no matter however deep, subtle and fascinating they may be, so the self-devised ideas of a man which he imagines to be good are not the words of God.

In short, the ideas of wisdom that occur to a man of virtue or the evil devices which suggest themselves to thieves, dacoits, murderers, the profligates, and forgers after deep thinking are merely natural attributes, and they are called *Khalqullah* (God's creation) because Allah is the prime cause of all things, and not *Amrullah*. They are the natural property of man just as certain vegetables have the property of producing purgation or of causing constipation or possess similar other virtues. Just as the All-Wise God has endowed objects with various properties, so He has invested the thinking faculty of man with the capacity that whenever a man seeks help from it in any good or evil matter, it affords him the required help. When a poet desires to compose a satirical poem and wants to turn a man to ridicule, sarcastic verses flow into his mind, but if another poet wants to write a panegyric in praise of the same man, then it is the words of praise that will naturally come into his mind. Hence, such ideas, whether good or bad, cannot be said to represent the special Will of God, nor can they be called His work or word. The Holy Word

of God is one which far transcends human faculties and is characterised by perfection, power and holiness.

The first condition for the revelation of the word of God is that human faculties should be in a state of abeyance and inaction. There should be no thinking, no reflection, and man should be like one dead. All means should be cut off, and God, Who has a real and actual existence, should send down His Words on the heart of the same one by His special will.

Just as the light of the sun comes only from heaven and not from inside the eye of a man, so the light of revelation comes down from God alone and by His will, it does not spring from the heart. When God actually exists and He does see, hear, know and speak, then His Words should proceed from Him, and man's own thoughts should not be taken as the Words of God. The thoughts that arise in our minds are only those that fall within the range of our nature but how can the boundless knowledge and the unlimited Wisdom of God be contained within the scope of the human mind? What blasphemy can be greater than to say that all the treasures of knowledge, wisdom and hidden secrets are contained in our mind and that it is from our mind that they gush forth. This would be tantamount to saying that in reality we ourselves are gods and that there is no other self-existing Being, possessed of all the perfect attributes, Who may be called God. For if God really exists, and if His boundless knowledge is peculiar to Him and cannot be measured by our mind, then how absurd and how wrong would it be to say that the boundless knowledge of God and all the treasures of Divine Wisdom are contained in our mind, which means that the knowledge of God is not more than what is contained in our own mind. Would this not be a claim to divinity? But is it possible that the mind of a man should be endowed with all the perfections of God? Is it right that an insignificant atom should become the *luminous* sun? No, never!

OUR MISSION NEWS

AMERICA.

It is extremely gratifying that through the Grace of the All-Merciful Allah, the Ahmadiyya Moslem Mission, under the direction of His Holiness Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the Khalifatul-Massih II and Head of the Ahmadiyya Community, has been achieving a singular note of success. Besides the public, the newspapers of the Continent are also taking keen interest in the progress of the Mission in America. A note from the *Ring Tum Phi, Washington and Lee University*, bears testimony to this assertion. We publish here its report about the speech which our missionary, Sufi M. R. Bengalee, M. A., delivered in the Lee Chapel. The paper reports as :—

"The present business depression would have been avoided if the United States was under the economic system of Islam," stated Sufi M. R. Bengalee, Mohammadan missionary in the United States, in a talk on "Islam" given in Lee Chapel.

"There are three characteristics of Mohammedan economic system, according to the speaker. First is the law of inheritance. This law has property left by death of a person divided among his children, widow, and relatives. The result is that every person has some capital, but there can be no capitalism. Second, there is a two and a half per cent. tax on the surplus money of the people by the government. Third, the government prohibits the lending of money on interest. The speaker contended that commerce could be successfully carried on in accordance with this third characteristic as the Moslems before the Industrial Revolution carried on most of the commerce.

"The antagonism between the different religions is caused, believes the speaker, not by the founders of the different religions but by the followers of these leaders."

"According to Dr. Bengalee, the Moslem believes in Jesus Christ, Buddha, Confucius, and all the other prophets of other religions. Islam, however, has been the religion of the prophets since the dawn of history.

"An advancement made by these followers of Muhammad was, the speaker contends, the founding of a true democracy and universal brotherhood. Their Prophet said that the criterion of respectability is not the color of a person's skin, or his caste, but it is his honesty and integrity. Negroes have advanced to the leading positions of the eastern world

"The East and the West must meet for the good of humanity,' said the missionary. 'The East has its ancient philosophy, its old culture and its religion. The West has commerce, modern industry and money.'

"The Holy book, the Quran, has a great regard for women, and Islam makes a man and a wife equal. *This situation has been an advance of the Moslems over the rest of the world.* Women inherit the property of their fathers and are given a sum by the husband when they are married. Mohammad said that the best man is the one that is the best to his wife.

"In his conclusion Dr. Bengalee told of the Moslem idea of heaven and hell. He said: 'Life after death is not a new life. It is the continuation of the life in this world. Heaven is that spiritual state which we ourselves will create as the result of our virtuous deeds. Hell is the opposite of that. Heaven is everlasting. Hell is temporary. It is like a hospital for the soul.'

"The Ahamadiyyas think that Jesus Christ did not die on the cross, but that he was taken down alive and restored by his friends to health. Then he made a journey to India and stayed there until he finally died.

"Dr. Bengalee was one of the series of religious speakers who have been brought here under the direction of Munsey Gleaton, Secretary of the Christian Work Office."

BOOK REVIEWS

PERIODICALS

The Muslim Sun Rise, published by the Ahmadiyya Movement in Islam, from 56E, Congress St., Suite 1307, Chicago, Illinois, United States of America, has through the grace of Allah completed the third year of its publication; and under the able editorship of Sufi M. R. Bengalee, M. A., the first issue of the volume IV has reached our office. The title page is most fascinating. It gives three photos—one of Mrs. Augustus Atkinson (Sister Ayesha), a zealous Ahmadi Muslim lady (of Hermosa Beach, California), who embraced Islam about two years ago; and the other is of the memorable Alhambra. "In spite of the long neglected, wilful vandalism and ill-judged restoration which the Alhambra has endured, it remains the most perfect example of Moorish art in its final European development—freed from the direct Byzantine influences which can be traced in the Cathedral of Cordova, more elaborate and fantastic than the Giralda at Seville."—(*Encyclopædia Britannica*, *Alhambra*, p. 657). And the last one shows the Tomb of Jesus Christ at Khan Yar Street, Srinagar, Kashmir (India).

The article on "Islam on Economic Justice," gives a vivid description of how the world economic troubles can be mitigated by acting on the economic principles of Islam as embodied in the Holy Quran and taught by the Master Prophet Muhammad (peace be on him) about 1,350 years ago. It deals with the evils of capitalism and unjust distribution of wealth which result ultimately in creating rivalry and hatred among the aspiring nations of the world, and in rebellion and war. Such dangers can be avoided only if the world turns to the Holy Quran.

enunciating such principles for the solutions of them, and act accordingly. Besides, it contains various other valuable articles such as, "The Essence of Islam;" "Religion and Science;" "The Democracy in Islam;" "The Meccan Life of Muhammad (peace be on him)."

Further, the article, "Western Writers on Islam," teems with quotations from the different world-reputed authors dealing with as to how these writers, though not Muslims themselves, made impartial remarks on the teachings of Islam as the most reasonable, practicable, and sublime, and how by acting on them one can rise to the highest pinnacle of spiritual glory.

Last but not least is the endeavour which the editor has made to include at the beginning the transliterations and translations of some of the verses from the Holy Quran and the Hadith (tradition) respectively, which will go to a long extent to acquaint Americans in particular with the verses of the Holy Quran and the Hadith as well. Though quarterly, yet it has drawn attention of the American people of literary culture who, it seems, are taking keen interest about all that appears in it. It foreshadows a brighter future to guide aright the people of the Continent. *All praise belongs to Allah the Merciful.* (Annual Subscription, \$1.00 ; England, 5/- ; India, 3/- ; Single Copy, 25c.)

M. D. C.

The Church Overseas, issued for the Missionary Council of the Church Assembly by the Press and Publication Board, Church House, Westminster, S.W. I.

The July issue of the "Church Overseas" has recently reached our office. This is an Anglican Review of Missionary thought and work, and contains some interesting articles and it supplies materials for those who want to know about the activities of the Anglican communion which is an offshoot of the Catholic Church. It aims at the

removal of the barriers which separate them from the rest of the Catholic Churches. The article on "Modern Development among Chinese Women" describes how the Chinese women are trying to march along the line of the progressive world, and how they outnumber their male members in educational and cultural progress. This is clearly borne out by the facts that in 1929 the Chinese women delegates "appeared at the Third International Conference held at Nanking and pleaded for the equality of women in the field of higher education," that "two Chinese women delegates went to the Pan-Pacific Conference in Honolulu in 1928 and two were sent to represent China at the Jerusalem Conference in the same year," and that "the Chinese National Council for women is affiliated with thirty-eight other countries." This is indeed a glorious outlook for China which is, as the article remarks, progressing with great rapidity. Besides, it contains "News from the Dioceses" which supplies informations about the various places in the world.

M. D. C.

NOTICE

(1) All literary contributions should be in type, or in good handwriting, written on one said of the paper only, and should be addressed to the editor, the "Review of Religions," Qadian, Punjab, (India).

(2) All remittances in connection with the "Review of Religions" (Eng. Edition) should be sent to the Manager, the "Review of Religions," Qadian, Punjab, (India).

MANAGER,
The "Review of Religions,"
Qadian, Punjab, (India).

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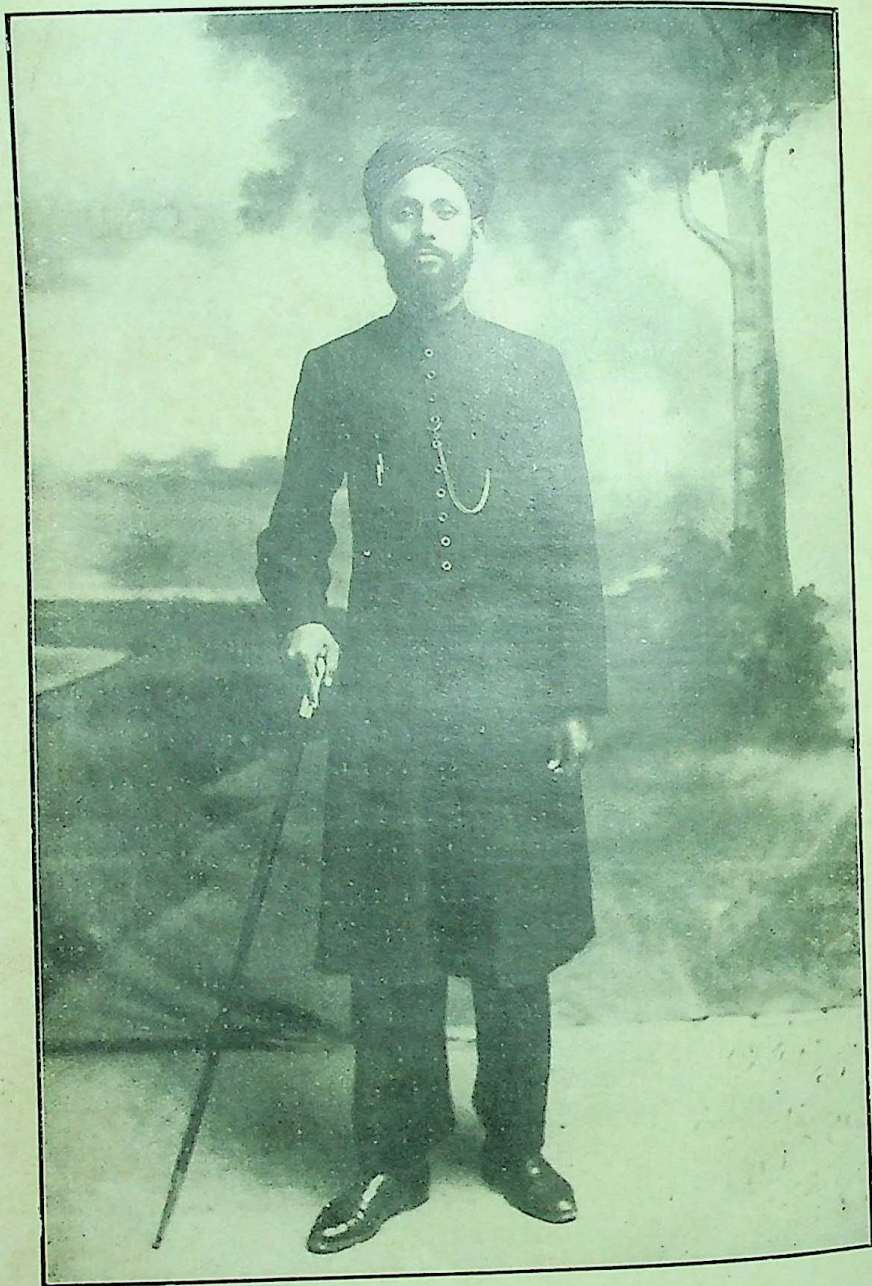
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Moulvi Abul-Ata Allah Ditta, Moulvi Fazil (Medalist), Ahmadiyya Missionary
for Palestine.
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No. II

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His exalted Prophet.

"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

THE HOLY PROPHET'S TREATMENT OF SLAVES AND HIS TEACHINGS ABOUT SLAVERY—VI*

BY MIRZA BASHIR AHMAD, M.A.

THE PRISONERS OF WAR

Now we come to the question of the prisoners of war. In fact, if there is any teaching of Islam which may be represented as sanctioning slavery, it is its teachings with regard to the prisoners of war. But, as it will presently appear, war prisoners were not actually treated in Islam as slaves, and if they were sometimes called by that name, it was only due to a nominal resemblance.

In this connection, it should be mentioned at the outset that, as borne out by history, it was in the prisoners of war that the institution of slavery had its origin. Subsequently, however, other ways were invented, owing to which

*Translated from the Urdu original, by Maulvi Sher Ali, B.A.

slavery, which was originally an inevitable outcome of the early conditions of the world, assumed a heinous aspect, and instead of serving as a means for preventing tyranny for which it was originally meant, it became a dreadful instrument of oppression.

Originally the institution of slavery consisted in this that when one nation made an unprovoked attack upon another, and tried to blot them out from the face of the earth or reduce them to subjection by unjustly depriving them of their liberty, the latter, in case of their triumph over the aggressive party, took their men captives and detained them with themselves as prisoners of war. This course was necessary, for, if it had not been adopted, international wars would never have come to an end, nor the aggressors would ever have desisted from committing excesses and outrages upon public peace, and tyranny and oppression would have become rampant. History shows that this form of slavery was found more or less in all the nations of the earth.

The system was in vogue even among the Israelites who were descended from the chosen Prophets of God and who, as a nation, had been brought up by a long chain of Divine Messengers. The Israelites practised it in compliance with an injunction of their own law.* Truly speaking, in early times religious communities needed this kind of defensive practice even more than the other communities, for, as has been the general practice, religious bodies were always bitterly persecuted by their enemies who ever stood up to exterminate them by means of the sword. Religious communities had therefore to take recourse to defensive measures like enslavement, etc. Slavery continued even among the Christians who were in reality an offshoot of the Israelite people.† In the Christian country of Abyssinia,

* *Vide* Deuto, XX, 13, 14.

† Paul, VI, 5; I Peter, II, 18.

Note.—Modern editions of the New Testament use the word 'servant' instead of slave, but the context clearly shows that it is the slaves that are really meant in the passages in question.

which still rigidly adheres to the early Christian traditions, slavery still exists and that perhaps in a worse form than it has ever existed in most other countries.

Similarly, slavery was practised by the ancient Aryan people as well. In fact the Sudras and the other untouchables who are still to be found in India are a sad remnant of the system of slavery that was in vogue in ancient India.

In short in the early days of the world slavery was found more or less in all countries and was a necessary consequence of the state of things then prevailing and was primarily meant as a check to tyranny and oppression. It was the more urgently and the more truly needed by religious communities, who were subjected to atrocities more than any other people, and to extirpate whose religion men rose up in arms against them.

This form of enslavement (which was further softened and purified by Islam so much so that it was practically reduced to mere imprisonment), involved no injustice, for those who desire to destroy the religion of others by the sword, who are tyrannous and blood-thirsty, who sow the seed of anarchy, murder and plunder in the country by resorting to methods subvertive of public peace, forfeit all right to freedom, just as a thief or a *thug* or a dacoit forfeits his right to remain outside a prison. And such outrage the Holy Prophet and his companions had to encounter more than any other people. The idolaters of Arabia subjected the Muslims to the most tyrannous persecution.* They drew out their swords against the Muslims with the avowed intention of exterminating their religion by force.† They sought to dye their unholy hands with the sacred blood of their beloved master.‡ They detained innocent and free Muslims with them as prisoners, treating them as slaves.§ They captured defenceless and innocent Muslims by vilest

* *Vide* Zurqani Vol. I, pages 226-70.

† The Holy Quran, II, 217.

‡ The Holy Quran, VIII, 30.

§ The Holy Quran, VIII.

treachery, made them their slaves, and murdered some of them in the most barbarous manner.* They conspired to enslave their women and made war upon them for this purpose † They mutilated the bodies of their honoured martyrs, and having cut off their noses and ears, strung them together and garlanded themselves therewith.‡ They made brutal attacks on their sick and suffering women bringing about in certain cases a miscarriage § They killed the chaste wives of the Muslims by piercing them with spears in the most horrible and shameless manner.|| If, under circumstances like these, the tyrants had been deprived of their liberty and permanently reduced to slavery, that would have been by no means unjust. But such was the kindness of the Holy Prophet that even the perpetrators of these heinous crimes were pardoned by him, and those of them who were taken captives in the war had no restraint put on their liberty save that they were temporarily detained and during that temporary detention also he gave such directions for their comfort and convenience that under their influence, the Holy Companions put off their own shirts, and gave them to the prisoners¶—the prisoners that had been thirsty for their blood. They ate dry dates giving cooked food to the prisoners.** They walked on foot, giving their camels to the prisoners to ride upon †† Do we find a parallel to this in the history of any nation ?

* *Vide* Bukhari, and books of history under the Raji, and Bir Mauna tragedies.

† *Vide* Abu Daood under the story of Nadhir, also Zurqani, under the expedition of Dhu Qird.

‡ Books of Tradition and History under the Battle of Ohod.

§ *Vide* Ibn-i-Hisham, under the accounts of the prisoners taken at Badr (Abul-As-bin-Rabi).

|| *Vide* Usudul Ghabba under Sumiyya; also Zurqani, Vol. I, page 266.

¶ *Vide* Bukhari, Kitab-ul-Jihad, under the heading of "Garments for the prisoners."

** *Vide* Tabri and Ibn-i-Hisham under the heading of "Prisoners of Badr."

†† *Vide* Sir William Muir's 'Life of Muhammad.'

DISTINCTIVE MARK OF TRUE FAITH*

BY THE PROMISED MESSIAH

(peace be on him)

The voice comes to me from the phonograph,
Seek thou thy Lord with thy soul, and not with
empty words.

So long as thy actions spring not from a pure and
sincers heart,
They are no better than the circumvalations of the idol by
its worshipper.

So long as the dead heart has not been shorn of
its coverings,
To what end are all disputes and controversies and quarrels?
Of what value is the Faith, which bears no sign from
the Lord,
No help from Him, no assistance from on High?

In the absence of Certitude, Faith is no better than
a pastime,
If it is barren of Divine manifestations, it is certainly
not from the Lord.

The Faith alone is Divine, which is full of Divine effulgence,
So is far from such a Faith, is indeed far from God.

original by Abul Hashem Khan Chawdhury, M.A., B.T.

That a Faith alone is Divine, which shows, as it were,
the Face of God,
Of what worth is the Faith, which offers no solution to
our riddles?

He, who possesses not such a Faith, possesses but
little breath,

He cannot proceed one step in advance of worldly considerations.

The men who are poor in the knowledge of the
Divine attributes,

Are still the slaves of idols, though seemingly abandoning their homage.

for the

Badr."

5011

by
E. Anjum

PROSPECT OF ISLAM IN THE WEST

BY A. F. KHAN CHAUDHURY, B.T.

"Islam was nothing but a hotch-potch of admixture of ancient Judaism and Christianity and that Paganism of Arabia" was the notion held by the Western critics of Islam not very long ago. "Muhammad spread his faith more by bribery, cunning, deceit and force than by persuasion and conviction" is the observation of another European historian of Islam. Not very long ago the people of Europe laboured under the misconception that the Holy Prophet Muhammad, (peace be on him), was a frequent victim to the stratagem of Satan. Many a strange and mysterious story hung round the saintly life of the Great Prophet. People thought that he was subject to frequent fits of hallucination, and countless other stories of similar nature were attributed to him. The very name Muhammad, (peace be on him), was identical with all that is abominable and vicious in human nature. His marriages were regarded as the outcome of base passion and not for the sake of love. "According to Islam woman possesses no soul." "Islam was synonymous with violence and it gave the world no peace, no rest, but brought only misery, havoc and carnage in its train." Such are some of the charges levelled against Islam.

Such indeed are some of the misconceptions that enshrouded Islam in the eyes of the Western people. We are not here to answer all those charges. We shall only content ourselves by saying that they have already begun to realise their mistakes. They have begun to feel that Islam is more sinned against than sinning. "Great injustice has been done to Islam" was the repentant remark of an erudite oriental scholar. The people have begun to be convinced of the fact that all those folklores and tales are but the invention of interested people who had their own axe to grind. In view of this consciousness there have arisen a

slow but steady appreciation of Islam. Gibbon heralded the dawn of such a day. Carlyle and Goethe followed in his wake. Goethe's famous remark, "If this is Islam, why! we are all Muslims" indeed sounded in our ears as very inspiring and as an announcement of a better day. Carlyle regards him as the assemblage of all virtues. They are slowly awakening to the realization of the fact that the Holy Prophet was not after all stirred by any selfish motive. Elevation of the status of his countrymen in the scale of civilization was the sole object that he had in view. A converted English lady remarked the other day in course of an address, that she did not know any other religion, which has assigned a higher place to women than Islam. "Neither in Judaism, nor in Christianity, nor in Hinduism," continued the gifted lady, "is the status of women so high and enviable as in Islam." In no other system of law whether English, Roman or Hindu have the members of the fair sex been allotted such complete freedom of action and movement.

Again, the Westerners have become conscious of the fact that Islam was not preached at the point of the sword. When they read the famous words of the Holy Quran, "there is no compulsion in the matter of religion," they realize their mistake and regret that they have indeed done a dire injustice to this great faith. When they read the great Magna Charta of the Holy Prophet to the Christians and the Jews of Medina granting them full liberty of conscience, they blush and ask themselves the question, "Can such man be guilty of intolerance?" The well known dictum of the Holy Quran, that the Muslims should even lay down their lives in defence of the Church and synagogue **EVEN AGAINST THEIR OWN CO-RELIGIONISTS IF NEED BE** comes to them as an agreeable surprise. Again reading the famous anecdote of the Holy Prophet inviting the Christian, deputation to conduct their service in the mosque, they become charmed by the magnanimity of the Great Prophet.

Again, when they learn that even in the imperial capital of India, DELHI, Muslim

have lived side by side for centuries on the most amicable terms, so much so that inspite of Muslim rule for seven hundred years, the numerical strength of the Hindus surpassed the strength of the members of the ruling nation; and when they contrast these cases with those of Chaemagne the Great and Constantine, they can not but be impressed with the tolerant attitude of the Muslim kings. Again, when they hear that the Muslim Gospel sanctions reverence and to the prophets and sages of all ages and all climes, their admiration for Islam becomes all the more deep-rooted.

Nothing charms and allures the Westerners so much as the practical aspect of Islam and the *accommodating power* which Islam possesses to a pre-eminent degree. "Work is worship" is a slogan we hear so much now a days. But Islam is the only faith under the sun which for the first time inculcated it. Living by beggary, which is a hall-mark of some of the creeds in India, is absolutely unknown in Islam. Monasticism is a thing altogether foreign to the Muslims. Every man is required to enter the world and shoulder the burden of domestic life. "There is no monasticism in Islam" is a golden saying of the Holy Prophet. No Muslim is allowed to sit idle, and live upon beggary or upon the charity of others. Not to speak of the Holy Prophet and the *Righteous* caliphs, even the mundane potentates like Sultan Nasir-ud-Din and the most maligned and most misunderstood sovereign like the illustrious Alamgir in India would not take a single farthing from the state treasury. They realized the value of the dignity of labour and earned their own living with the sweat of their brow. If this injunction of Islam is strictly followed much of the trouble and disturbance that now arise as a result of "Joint family System" will at once be solved

But the greatest contribution which appeals to the imagination of the people of the West is the democratic Islam. Apart from all other attractive features, this alone have entitled Islam to be regarded as the greatest of religions. The world has already become

tired and sick of the baffling questions of colour, caste and nationality. One nation looks down upon the other and considers it inferior. The lot of the Negroes in America is well-known and need not be retold. They are sunk in the most abject state of servitude and misery, and are denied almost all the amenities of life. They are not entitled to inter-marry and inter-dine with the White, and even the most elementary rights of citizenship *e.g.*, in the matter of education, administration, legislature etc., are denied to them. In India the condition of the *Sudras* is still worse. In the Presidency of Madras they are not entitled to walk by the same road, take water from the same well and conduct their service in the same church with the orthodox. To relieve and elevate the condition of these unfortunate people, Islam came as a veritable blessing. How soul-consoling are the words of the Holy Quran, "O people you have been created from one soul." "To Allah boasts of heredity does not count in the least. That really counts is the intrinsic worth of a man." Again in another place the Holy Quran says, "O ye people, have love and reverence for each other, perhaps the other one may possess some quality better than yours." These golden maxims and injunctions of Islam solve once for all questions of colour, race or caste. The Prophet of Islam set the example in his own person. Just picture before your mind's eye the scion of the noblest blood in Arabia proposing the hand of his own dear cousin to the slave of his consort. Again, consider that, of all the disciples, the Prophet chooses BILAL, a slave, as the first *Muezzin* of Islam. Again, the general who first led the Muslim army in Egypt was the son of a slave no other than BILAL. Such are indeed some of the noblest examples of brotherhood set by the exponent of Islam in the days of its glory.

Further, look at the practical side of Islam. Take the institution of ZAKAT. One of the greatest problems that face the world today is the problem of Social Communism. What the Socialist thinkers are ^{for the} ~~erasing~~ ^{Badr.} in the lime-light of the 20th century, the A

evolved thirteen hundred years ago. And what is ZAKAT after all? Briefly speaking, it is this that every such Muslim as is blessed with the earthly riches is required to set apart a certain portion of his income for the betterment and uplift of the condition of his less fortunate brethren. And the beauty of the thing lies in the fact that it is not optional but absolutely obligatory upon every well-to-do Muslim. A Muslim state is entitled to realize this sum from every such person even at the point of bayonet. And some of the Muslim Caliphs did actually realize this tax in the manner stated above.

We have stated a few reasons why Islam is becoming increasingly popular, and attractive to the people of the West. Islam is a perennial fountain of spiritual elixir which can satiate every thirsty soul. Or it may be likened to a damsel of matchless and superb beauty, which charms him and hypnotizes him who comes near her. The loveliness of this virgin never fades and she enjoys an eternal youth. Whenever her beauty is affected by time, her dear lord sends an efficient physician gifted with the power of restoring her vanishing beauty. Shorn of simile, in plain English, it means that of all the religions Islam is the only one which is free from the decrepitude of advancing years. The Great Lord of Islam promises her one REFORMER in the beginning of every century to restore her to her pristine purity and grace. So under the banner of the latest exponent of Islam, HAZRAT MIRZA GHULAM AHMAD OF QADIAN, the great and well-known prophecy of the HOLY PROPHET is bearing fruit. The GREAT ARABIAN PROPHET once said that, in the last days, the sun of Islam will rise from the West", and so we find today that the prophecy is already in the process of fulfilment. Already the people of the West are showing signs of awakening. Already they have realised their mistakes and come to understand that Islam is not what it was represented to be. With the dawn of this consciousness, there will follow a slow but steady appreciation of Islam.

In recent times, and quite within our living memory, such eminent sages as Sir Thomas Arnold and Denison Ross paid eloquent tributes to Islam. Their writings evidently indicate, though they have not spoken it in so many words, that Islam is sure to be the religion of Europe in future. Again, a great socialist thinker like George Bernard Shaw has been constrained to admit that within a few centuries, Europe in general and England in particular will bow down before Islam. Such remark on the part of a person who is regarded as one of the greatest savants of Europe is not without its significance. Again, the HOLY QURAN has been acknowledged as the second best book under the sun. Such acknowledgment on the part of the prominent English thinkers is not without its weight. The writing on the wall is clear and distinct. It indicates that West is drawing towards Islam at a terrific speed and the time is not far distant when the standard of Islam will be hoisted from every house-top of England, and England will be a veritable ISLAMABAD. May Providence spare us to witness that blessed Millennium.

JOHN JESUS, AND BAPTISM

BY MR. T. K. LYE.

More than nineteen hundred years ago two children were born, one in the wild region which borders the head of the Dead Sea, and the other near Bethlehem. These two children were later on called as John and Jesus. The former was six months older than the latter, and their birth, it is regarded as miraculous because the parents of John were very old and Jesus had no physical father. When John was in the womb he was filled with what is called the Holy Ghost, and Mary, the mother of Jesus, conceived by the Word of God first and the child born of this conception appeared later on as a man-God.

For a Muslim John and Jesus are true prophets of God like other prophets, and all were His creatures brought into existence by His creative power. It is through these prophets God spoke and revealed deep secrets of nature and of divine wisdom in order to enlighten and reform mankind, to give glad tidings and warnings.

About John we do not know much until he appeared on the banks of the River Jordan. Before that, it is said, he was wandering in the wilderness, eating locusts and wild honey, covering his body with a cloth made of camel's hair, tied with a leather girdle. He is believed to have belonged to a Jewish religious sect called "Essenees" from whom sprang up the early Christian Ibionites or Nazarenes whose principal characteristic was to abstain from worldly pleasure.

When he appeared at the River Jordan he began his mission of preaching repentance and baptised the penitent sinners with water. Many penitent Jews were baptised by him in the water of the river Jordan, and among others, one was coming *after* him another *Prophet* who would be the Holy Spirit.

Before I touch on the prediction of John the Baptist with regard to the *Prophet* who was to come *after* him, let me point out the effect of the baptism received by Jesus at the hands of John. As soon as Jesus received the baptism the Holy Ghost descended in the form of a "dove." Why was it called a dove? Is the language here symbolical? Or was it really a bird, a "dove," that descended upon him?

Mr. F. C. Conybeare answers this question thus: "In Syria and Palestine in that age the "dove" was a sacred bird, never molested or killed, being protected by ancient and widespread religious taboos. Philo, in his dreamy allegorical way, seeks to account for the bird's sacrosanctity. As the best of animals, he says, the lamb is a symbol of the purification of what is best in us—namely, our mind and intelligence, so also birds, light and winged, which moves more swiftly than an arrow and penetrates everywhere; and because *logos*, or spoken word, is two-fold, false or true, it is symbolised by a yoke of turtle doves or pigeons. If it be objected that Philo here speaks of *logos*, whereas it is enough to answer that the teacher of the early Church did distinguish between *logos* and spirit, and that in the earliest liturgies the *logos*, and not the spirit, is represented as having on this occasion descended and entered Jesus. In several other passages Philo declares the divine wisdom and spirit to be 'symbolically called a turtle-dove' because that wisdom loves solitude. In Rabbinic tradition, equally, the Spirit of God brooded upon the face of the waters (Genesis i:1) *like a dove*. The idea of a soul entering or quitting the body in the form of a bird is widespread. In the *Odyssy* xi, 222, the soul of a hero flutters up like a bird and flies off; and in Celtic myths the good souls appear as white birds, and especially as white doves. The idea is to be met with everywhere in myths, old and new. The other element in the vision, the voice from heaven, is for the commoner in Jewish tradition, and in the earliest Talmud have frequent references to the *Bath Kol*, as it is in the *Badr.*"

Thus, in the Babylonian Talmud (Sanhedrin

read how when Hillel, a Rabbi and older contemporary of Jesus, was walking in Jericho, the *Bath Kol* bore witness that he was one who for his righteousness, merited that the Holy Spirit should dwell within him. The *Bath Kol* once rendered in Jabneh the same testimony in favour of the child Samud.

"The story of Hillel is an exact parallel to that of Jesus, and has somewhat embarrassed orthodox divines, bound by their prejudices to reward everything related of Jesus in the Gospels as unique. Thus the learned English Hebraist of the seventeenth century, Bishop Lightfoot, in his commentary on Matthew, adduces the passage about Hillel above cited, and then adds these quaint remarks: 'I cannot but suspect that we have here either fables, or that these voices from heaven were by magic arts contrived to do honour to the Rabbis.....you may, my reader, safely suppose, in the case of a race so contented to be deceived as the Jews, that these voices, which they believed to be from heaven and called by the name *Bath Kol*, were either formed in the air by the devil in order to impose on the people, or by the magician by means of their devilish arts in order to promote their own interests.'"

The result or effect of Jesus' baptism is, then, the descent of the Holy Ghost or Spirit as a "dove" and a "voice from heaven," calling: *This is my beloved son, in whom I am well pleased.*

For the duty performed by John in baptising Jesus with the water of the Jordan, Jesus praised John the Baptist and gave the following testimony: "No man born of woman were ever greater than John the Baptist. But the *least* in the Kingdom of Heaven is greater than John." (Matt., xi: 11). According to this testimony of Jesus the Christians believed that John the Baptist was greatest of all the prophets of God, they could not find out who was the "least" in the Kingdom of Heaven and who was the greatest of all the prophets. Following John the Baptist, the Christians understood

magic and Morals, pp. 166-168,

that it applied to themselves, because they had been purified from the original sin through Baptism and were protected from the general sin by the help of the 'dove' and '*Bath Kol*.'

Leaving the baptism of infants, let us now see the baptism of adult Christians. It is called "the rite of baptism proper."

Mr. F. C. Conybeare says : "The rite of Christian proper fell into two halves—the washing with water for remission of sins, corresponding to the baptism of John the Baptist, and the rite of receiving the Holy Spirit by imposition of hands, to which was added later on anointing with holy oil. Jesus himself was supposed in Jordan to have received the seven-fold grace of the Spirit, and to have handed it over in the form of the Consoling Spirit or Paraclete, to his disciples. They, by imposition of hands, passed the gift to the faithful at large. Many of the medieval dissenters, known as the *Cathari* or *Puritans*, retained this second half alone of the baptismal rite, and called it *Consolamentum*, or the rite of consoling. In the high society of the Middle Ages the old rite of adult baptism seems to have lived on, only laicised, in the initiatory rite of chivalry. For the young squire who aspired to knighthood was first stripped and immersed in a bath of purification. Emerging therefrom, he was clad in a white tunic, a red robe, and a white caif. A rigorous fast of twenty-four hours followed, and he passed the night in church, praying alone or in company with a priest and his sponsors. The next morning he went to confession, and then received the sacrament.

"The surviving documents of the third and fourth centuries enable us to picture to ourselves the rite as it was in those ages. The candidate waited for the season of the Epiphany or Easterfeast, the one of which commemorated the baptism, the other the death of Jesus. On the eve of Easter Sunday, or on the day of Epiphany, the candidate was stripped stark naked, and led down by the deacon^{or the} a woman, by the deaconess, into the font, *by Animm* *Badr.*" shallow basin through which water ran. In

Roman Churches he turned first to the west, and thrice solemnly renounced satan and his angels and works. Then, turning to the east, he thrice vowed to side henceforth with Christ. The priest then poured three handfuls of water over his head, and perhaps immersed him thrice as well. Such triple effusion or immersion was customary in ancient lustrations, as many ancient authors testify. Thus Aristotle, in his book *On the Heavens*, i. p. 268, wrote thus: 'Having received, as it were, from heaven the number three, we use it in the holy rites of religion.' And an old scholiast, Acro, explains the phrase *thrice purely*, used by Horace, by saying that 'those who would expiate their sins must dip themselves thrice.' And an old Greek writer, Eratosthenes (C. 240 B. C.), remarks that 'the gods vouchsafe moral improvement to those who have thrice wiped themselves clean.' It is evident, then, that the *Christians adopted it from the Pagans*, but they interpreted it symbolically, discerning in it, in the Eastern Churches, a commemoration of the three days passed by Jesus in the tomb; in the west, an act of homage to the triple name of Father, Son and Holy Ghost, in which, except in a few outlying Churches like the early Armenian and Celtic, baptism soon came to be administered." *

Here it shows that baptism is entirely a pagan rite, and so what is said and believed about "dove" and "voice from heaven," too, are pagan beliefs and superstitious stories and nothing else.

On the face of these facts can a man believe that the baptised Christians are the "least," in the Kingdom of Heaven, and consequently the greatest and highest of all the prophets of God and His other righteous servants? This is a serious matter, so there is a grave charge. Who are to be blamed for this false claim of these Christians? Neither John nor Jesus has ever said that the Christians received baptism as aforesaid are the "least" in the heaven. The narrators of the Gospels, the

and Moral, pp. 316-319.

writers of the Epistles and the Christian commentators are to be blamed. These narrators, writers and commentators are said to be men inspired by the Holy Ghost, and the record of the Evangelists is believed to be a revelation. Yet in that there is a lie, a false statement and false claim and finally a forgery somewhere mixed with pagan rites and beliefs.

Leaving aside the paganised and superstitious belief of the imaginary supernatural phenomena of the descent of a "dove," "*Bath Kol*" and the number "three" from heaven, let us see the reply as given by John the Baptist to the Jewish deputation.

When John the Baptist was on the banks of the Jordan the Jews sent Priests and Levites to him. They went and asked him, "Who art thou! And he confessed, and denied not; but confessed, I am not the Christ. Again they asked him, what then, art thou Elias? And he saith, I am not. Art thou *that Prophet*? And he answered, no." (John, i: 19-20). From this reply of John the Baptist it is clear that the appearance of a Great Prophet with a perfect Divine Law was expected according to the prophecy of Moses (Deut. 18: 18). With reference to this Great Prophet, Jesus said that the "least" in the Kingdom of Heaven was the greatest of all the prophets, and not those pagan Christians and ignorant Jewish converts and others who received the pagan baptism at the hands of the Bishops, to whom, it is said, the mystery of the number *three* was disclosed by the equally (mysterious) *dove*. It is these Bishops who commented on the connected stories narrated by the four evangelists according to the pagan beliefs, which still lingered in their minds and tinged their religious thought.

According to the fourth Gospel, John the Baptist was neither the Messiah, Elijah, nor *that Prophet*. To whom then, did these words "*that Prophet*" apply? For the Christian Churches pretend not to know what *that Prophet* was. By the Hebrew clergy, then how do they know? Badr."

Patriarchs know who "*that Prophet*" is? And if they know, then, why do they keep silent? Is it intentional or unintentional? In either case, is it not a serious offence to mislead people and thereby land them in the ocean of ignorance? This ignorance is the chief cause which misled many great and learned men to deny not only the existence of God, but even His prophets, and also to disbelieve in His revelation and inspiration.

Now, it would appear that, by *that Prophet* is meant to indicate the appearance of the Master Prophet Muhammad, (may peace and blessings of God be upon him), whom the prophet David has called "my Lord." Had these Popes and Patriarchs preached the truth, Christianity would have been saved from Pagan influence, and there would have been no loophole for the critics and others to attack.

With regard to the origin of Baptism, Mr. Arthur Weigal says: "The great Festival of Dionysos was widely celebrated on January 6th. But Dionysos was identified with the Egyptian god Osiris, and in Egypt there seems to have been an ancient Nile-festival at the same time of year, which the Christian Copts celebrate to this day as the Id-el-Gitas, or Festival of the Immersion, whereat the river is blessed and holy water is poured into it, after which the people plunge into the stream. The date of this festival is the 11th day of the month of Tobi, which in ancient times corresponded to January 6th. But the god Osiris was in one of his aspects, the deity of the Nile; and thus the Nile-festival was probably an Osiris festival, and hence the festival of Dionysos may have been identical with it, as the coincidence of the dates pre-supposes.

"Now, Clement of Alexandria, writing in the year 194 or thereabout, says that semi-Christian sect of Gnostics, known as the Basilidans, celebrated this date and: and gradually we find the Christians of here adopting this day, January 6th as the baptism of Jesus in the Jordan. By the

fourth century the custom was widespread, and at Antioch in the year 386 the two great Christian festivals were stated to have been Easter and Epiphany, the latter being held on January 6th, and being celebrated by the blessing of all rivers and springs, and by the drawing of water for use in baptism throughout the year. This word 'Epiphany' or 'manifestation' of a deity, for Christ was deemed to have manifested himself at his baptism in Jordan." †

Let the Popes and Patriarchs and their followers open their eyes of wisdom and accept the truth. When truth shall come falsehood ought to vanish away. How long will they continue to preach pagan myth and magic within the Church in the name of Jesus? Noble lives become victims for the influence of this fraud with which the Christian missionaries hypnotise the ignorant. Let me produce here a short extract from the publication of Mr. Vivian Phelips: "When we go to the records of the cultures and creeds of Mexico and Peru, records wonderfully preserved in the teeth of the fanaticism which would have destroyed them all if it could, we stand clear of the *frauds* and prejudices alike of Jew and Christian..... We are faced by a civilisation and a religion that reached wealth and complexity by normal evolution from the stages of early savagery and barbarism without ever coming in contact with those of Europe till the moment of collision and destruction." ‡

† *Vide*, Paganism in Christianity, pp. 223—225.

‡ *Vide*, The Churches and Modern Thought, p. 102.

LAW OF DIVORCE

BY MUZAFFAR-UD-DIN, CHAUDHURY

"O you who believe! It is not lawful for you that you should take women as heritage against (their) will, and do not straiten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency, and associate with them with goodness; then if you dislike them, it may be that you dislike a thing while Allah has placed abundant good in it." (Quran: IV, 19)

"Of all the permissible things, divorce is most abominable in the sight of God."

"Verily, God does not like those men and women who frequently contract new marriages." (Sayings of the Holy Prophet, peace be upon him).

The Holy Quran enjoins forbearance even with a wife the husband does not like. To act upto this noble teachings of the Holy Quran it requires a large and loving heart on the part of the husband, his untiring patience, forgiving disposition, and above all his fear of God. It is clear, then, that Islam discourages divorce in principle.

Intrinsically divorce is an evil, and must be regarded as such by all, who have got the least respect for marriage, and who desire to secure the blessings that spring from the permanence of conjugal relationship. No one can be insensible of the disadvantages that result from divorce. Ties are broken and innocent children of the parties are the result of the separation of the parents. So, it is only when it becomes impossible for the conjugal life in peace and harmony. Thus

it avoids a greater evil by choosing a lesser one. In fact, there is no reason whatever for permanently yoking together two unfriendly souls, who may seek agreeable companions, and accommodate themselves more comfortably in their new homes, only if they are permitted to effect a separation. For, in Islam, women like men, acquire the right of re-marrying after the repudiation has occurred. To compel them to live together while there is no love for each other would indeed be a hardship more cruel than divorce itself. The Quranic law, therefore, recognises the right in both the parties to repudiate the contract of marriage under certain circumstances for which there is no other remedy. But the act of divorce, according to the teachings of Islam is not a single act, nor can a Muslim act on it "*on the slightest disgust*", as critics like Sale would assert. His words are—

"It must be observed that though a man is allowed by the Muhammadan as well as by the Jewish law to repudiate his wife *even on the slightest disgust*, yet the woman are not allowed to separate themselves from their husbands, unless it be for ill-usage, want of proper maintenance, neglect of conjugal duty, impotency or some cause of equal import".

In presence of the Quranic verse coupled with the sayings of the Holy Prophet Muhammad, (peace be on him), one wonders how Mr. Sale could be bold enough to hold that the Muhammadan law permits divorce "*even on the slightest disgust*" Ignorance of the teachings of Islam has led him to make such a baseless remark. The process of divorce, be it remembered, extends over a little more than three months, and the husband is required to pronounce the divorce every month when the wife is in a state of, *or the i.e., when she is clean, and when she has* *Badr.* To affect a valid divorce the husband, *by Anjum* pronouncing repudiation, abstain from con-

with his wife during this period of three months, the object of such limitation being that the repudiation may not be resorted to in a fit of excitement, or *on the slightest disgust*. When it is sought it must be genuinely and sincerely sought. No ill-will, hypocrisy, jealousy or enmity should be the guiding force. Again, after the third and final pronouncement, they are irrevocably separated. This prevents the frequency of divorce which had been present in ancient Rome and in Arabia before the advent of the Holy Prophet Muhammad, (peace be with him). In those days a husband was not bound to offer any reason for it. His will was a law and a mere expression of it was enough to bring about a separation. Sometimes the husband would revoke the divorce and again divorce her, and then would take her only to divorce her again. Sometimes she was divorced but was not free to marry. Women under such circumstances were, as it were, in a perpetual state of suspense. Can the degradation of women go any further?

Almerciful Allah in the fulness of time sent His chosen Prophet and perfected at his hand the religion of Islam, which led the adherents to prospere both spiritually and materially, and which raised them to the higher level of civilisation, like of which even the so-called advanced age cannot produce. However, the world is coming back to her senses and gradually admitting the beauties of the teachings of Islam

PROPHETHOOD OF THE PROMISED MESSIAH

BY MR. ABDULLAH R. SCOTT

Many objections are raised in regard to the prophethood of the Promised Messiah, (peace and blessings of God be on him). These objections are said to be based on the fact, that the Holy Prophet Muhammad (peace and blessings of God be on Him) was given the title of "Khatam-un-Nabiyeen", or Seal of Prophets, but such objections have entirely no foundation.

The word "Seal of Prophets" does not imply that the prophethood has been sealed. It only means that the Holy Prophet Muhammad, (peace and blessings of God be on him), having brought a perfect Book of Laws, it would be unnecessary for any other law-bearing prophet to appear, but, by firmly adhering to this Holy Book and by being a sincere follower of the Holy Prophet one can attain great spiritual heights. So the appearance of prophets from among the true followers of the Holy Prophet far from detracting anything from the dignity of the Holy Prophet only adds to it, and is in no way inconsistent with the Holy Prophet being the Seal of prophets.

Many among the Israelites, who tendered strict obedience to the laws, laid down in the Torah and implicitly followed the same path as the bearer of those laws did, and were enabled, through the Grace of Almighty God, to rise to the rank of prophethood.

Now we have been told in the Torah that the Holy Prophet Muhammad would be like unto Moses, (peace and blessings of God be on them both).^{*} This resemblance was borne out in one respect, *viz.*, that the Holy Prophet was a Law-bearer; and the Law, he brought, was a far superior one, as it was a perfect code for all classes of mankind in general and for all times. But this for the followers? Do they receive blessings in it? *Badr.*

^{*} Vide Deut. XVIII, 18

The Holy Quran says that the Holy Prophet Muhammad, (peace and blessings of God be on him), is the best of prophets and his followers the best of people. If the Muslims cannot produce prophets from among them in what manner can they prove to the world that the Holy Quran is a perfect Book and that their Prophet was the best of prophets and themselves the best of people?

If the Muslims themselves persists in their stubborn refusal to accept the belief that prophets can be raised from among the Muslims, they will, as it were, deliberately put the hangman's noose round the neck of Islam and themselves become its executioners

Although I accepted Islam in 1920, five years before my initiation into Ahmadiyyat, I was always troubled with many conflicting thoughts, caused through watching the actions and listening to the superstitious and other ridiculous beliefs of the non-Ahmadi Muslims. This caused my faith to weaken to an extent, that I become hopeless of ever finding any religion which could create within me the true spirit of worship and love of God, until I came to know about Ahmadiyyat. Then, and only then, I was thoroughly convinced of the truth of Islam.

Most Muslims are of the opinion that Jesus Christ, an Israelite prophet, will be sent to them from the skies. This can never be, because both the Bible and the Holy Quran tell us conclusively that Jesus Christ (peace be on him) is dead; (The Holy Quran: V, 79; III, 143; VII, 23; XXI, 8; LXXVII, 25; 26; XVI, 20 to 22; V, 116, 117. The Bible: Matt XII, 40. Luke II, 29, 30). And it is also an unchangeable Law of God that the dead never returns to this world. At any rate if Jesus Christ (peace be on him) were to return in human form to this world, he would still retain his prophethood, and in that case, the disbelievers of his prophethood in Islam, have unconsciously admitted that a follow the Holy Prophet Muhammad (peace be on him), but why an Israelite

At the advent of the Holy Prophet Muhammad, (peace be on him), the door to prophethood was closed to the Israelites and opened to the Muslims. Has God now become displeased with the Muslims that he should send Jesus Christ, who is an Israelite, back to this world as the Messiah for the Muslims? What then was the use of Almighty God raising in the first place an Ishmaelite to prophethood and what was the good of revealing the Holy Quran when we have to revert in the latter days to the leadership of an Israelite, a follower of the Laws of the Pentateuch? Does this mean that we must discard the Quranic Laws and adopt ourselves to the Mosaic law? If it does not so mean then, in Heaven's name, what do we want an Israelite prophet? Does it not seem ridiculous?

Now-a-days people do not want fine talk and tales of miracles worked centuries ago. Prove the truth of your religion by showing its quantities in practical form and get out of the theoretical rut. The present generations are hard nuts to crack. You must prove to them beyond all doubt that your religion is really a living faith, that firmly adhering to the principles of the Holy Quran and showing loyalty to the Holy Founder of the Faith, one can rise to the heights of spiritual bliss *i.e.*, prophethood, as the Torah and the bearer of the Mosaic Law were able to do for the Israelites. Until you can do this the term "Best of Prophets" and "Best of People" must remain meaningless and the only course left for the seekers after truth is either to revert to the Torah and its prophets, or to label all religious matter as bunkum. Beauty only retains its lustre and attraction while it is full of life, but once that life departs it becomes lurid and repulsive.

By denying prophethood in Islam it amounts also to denial of the following verses of the Holy Quran ^{5 of} Children of Adam, Verily there shall come to you ^{from the} FROM AMONG YOURSELVES narrations ^{by} signs." VII : 34. "Allah promises n-
by Animan
Badr.

FROM AMONG you and act righteously, that He shall certainly make the Khalifas (Spiritual Successors) on the earth as He made those Khalifas who preceded them," XXIV : 55. These verses speak of spiritual successors being raised "from among yourselves" *i.e.*, Muslims, like "those Khalifas who preceded them" *i.e.*, the Israelites. If it was intended that in the latter days an Israelite prophet would return and take the helm of Islam, then these verses of the Holy Quran must be rejected.

In another chapter we read "And when Jesus son of Mary said : O children of Israel ; surely I am the apostle of Allah to you, verifying that which is before me of the Torah and giving the good news of an Apostle who will come after me, his name being Ahmed ; but when he came to them with clear arguments they said ; This is clear enchantment." LXVI : 6. Jesus here refers to himself as "verifying that which is before me of the Torah" meaning that he had come in fulfilment of the law and the prophecies concerning his advent contained in the Torah. So that speaking of an apostle who would come after him, he meant one like to himself *i.e.*, one who would fulfil the law and prophecies of the Holy Quran. Such a one was Hazrat Mirza Ghulam Ahmed (peace and blessing of God be on him).

Another important fact is that, God Almighty always addressed the Promised Messiah as Ahmed, and never as Ghulam Ahmed. Also confirmation of the reference to the messenger of the latter days is to be found in the verses which immediately follow the above : "They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse." "He it is who sent His Apostle with the guidance and the true religion, that he may make it overcome all of them, though the polytheists may be adverse". LXI : 8, 9. This, as the commentators tell us, will be manifested in the appearance of the Promised Messiah, which actually is the appearance of the Promised Messiah.

from amongst the Muslims, and who proved Islam to be a living faith. Also by his disclosures regarding Jesus Christ's natural death and burial place at Srinagar Cashmere, he gave a death-blow to Christianity.

Again, further on in verses 13 and 14 of the same chapter, we have a clear prophecy of the Promised Messiah (peace be on him) and his followers. It reads thus:—"And yet another (blessing) that you love: help from Allah and a victory near at hand; and give good news to the believers". This refers to the Christian missionaries and other opponents of Islam and prophesies the "good news to the believers" of a victory over them. To-day neither the Christians nor any other opponents can stand against the Ahmady Muslims in either debates, or challenge of prayer. Again we read:—"O you who believe! be helpers (in the cause) of Allah, as Jesus son of Mary said to (his) disciples: Who are my helpers (in the cause) of Allah? The disciples said: We are helpers (in the cause) of Allah".

"So a party of the children of Israel believed and another party disbelieved; then we aided those who believed against their enemy, and they became predominant."

This verse draws our attention to the similarity between the first Messiah, Jesus and the Promised Messiah, Ahmad (peace and blessings of God be on them). The first part is that in which the Messenger of God, after delivering his message, asks who will join and help him to spread the cause of truth in the way of God. Then those who accept him reply "We are helpers (in the cause) of Allah". This represents the Promised Messiah and his followers. At one time Hazrat Mirza Ghulam Ahmad (peace and blessing of God be on him) was all alone, but after delivering his message, many entered his ranks as helpers in the cause of Allah, and are actually putting their help into practice through the Ahmady Muslims, who are now to be found in all parts of the world. *by Anwar-ul-Uloom, Lahore. Badr.*

The second part also speaks of the Ahmady Muslims, of which there is a living proof at the present day. Just as a party of the children of Israel accepted Jesus Christ (peace be on him) and a party of them disbelieved, so also the same thing happened with the children of Islam. Then, as God aided those of the Israelite who believed against their enemies and made them predominant, in like manner, although every possible method was invented to bring the Promised Messiah, (peace be on him), to nought and the bitterest opposition was shown to his followers, the Ahmadies finally became predominant and now the Movement has spread to every corner of the Globe, while their numbers, now counted in millions, are increasing through the Grace of God.

Now all the chapters of the Holy Quran are closely connected, one with the other, and each one refers to and supports the subject matter of the previous chapter. Hence in the chapter following the one quoted above, we find at the outset a clear prophecy to the effect that prophets would appear in Islam in future. It says:—"He it is who raised among the Meccans an Apostle FROM AMONG THEMSELVES.....AND OTHERS FROM AMONG THEM WHO HAVE NOT YET JOINED THEM." "That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of Mighty Grace." LXII: 2,3,4. The meaning of this is perfectly clear to anyone of an unbiased frame of mind.

Following this we have the words "The likeness of those who were charged with the Torah, when they did not observe it, is as the likeness of the ass bearing books; EVIL IS THE LIKENESS OF THE PEOPLE WHO REJECT THE COMMUNICATION OF ALLAH; and Allah does not guide the unjust people."

v: O Ye, WHO ARE JEWS, if you think that you
ites of Allah to the exclusion of other people,
you are truthful," LXII: 5,6. There
5, that just as the Jews did not

Mohyidin Ibn Arabi says: "Prophethood has not completely disappeared; we hold that it is the Prophethood of the law that has disappeared; and this is the meaning of the word 'La Nabiya Badee.'" Again he says: "The Prophet has stopped only in the sense that no more prophets will come after him."

who brings a law to cancel the Law of the Holy Prophet Muhammad (peace be on him). Prophethood will continue in the world until the Day of Judgment." (Futoohati Makkiya).

In face of this, on what grounds do the opponents base their objections to the claims to Prophethood of the Promised Messiah, (peace and blessings of God be on him). Cast all prejudice to the winds and accept God's truth, by which you will also do a great service to yourselves and to the world in general by uniting and strengthening the ranks of Islam instead of dividing and pulling it to pieces.

OUR MISSION NEWS

DAMASCUS

The Ahmadiyya Mission in Damascus has for it singular accounts to record, but considering, the little space at our disposal we can enumerate only a few of them, and from these it will be possible for the readers to weigh the difficulties through which the Mission passes in all its undertakings to spread the teachings of Islam. In order to establish the Mission in Damascus Maulvi Syed Zainul Abedeen Waliullah Shah, ex-Vice-Principal of the Sultania College, (Damascus), and Maulvi Jalal-ud-Din Shams were sent there as missionaries by His Holiness Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the Khalifatul-Masih II and Head of the Ahmadiyya Community, in July 1925. Our missionaries met with various difficulties. Suspicion of the Government was roused against them by the antagonists; lectures were delivered in the mosques to inflame the mob; cartoons of the former were published in the papers; threatenings to take their lives were given; the passage was blocked to them; articles to buy from the shops were refused to them; efforts were made to turn them out of the town. When the opposition reached its climax, the Heaven was shaken, and the mercy of God was withheld from the inhabitants. Damascus fell victim to a sudden peril which history must record for the future generations to take lesson from it. Thus, it fulfilled one of the prophecies of the Promised Messiah, the Holy Founder of the Ahmadiyya Movement, (peace be with him). "Damascus in Peril" was the prophecy, he had foretold long before it came to pass in those days.

Allah he praised, inspite of all these the Mission established; attention of the sober classes and untiring activities of the Mission and the Movement. After working hard for a

Maulvi Syed Zainul Abedeen Waliullah Shah returned to Qadian, (India), entrusting the affairs of the Mission to Maulvi Jalal-ud-Din Shams. Opposition was started anew and our missionary was in fact attacked and stabbed at the instigation of the misguided Mullahs. Praise be to Allah, that his life was spared although he received a grievous wound. He was ultimately forced by the Government to leave the place. The Holy Head of the Movement, therefore, permitted him to go to Palestine and settle at Haifa, where he worked continually for 4 years, and established, through the mercy of Allah, a strong mission. To relieve him, Moulvi Abul-'Ata Allah Ditta, Moulvi Fazil, has gone to the place as a missionary of Movement. His photo has been published at the frontispiece. May Allah help him also to serve the cause of Truth happily and magnificently—*Ameen!*

BENGAL

The Bengal Provincial Ahmadiyya Annual Conference, after three days' work, concluded its heavy programme on the 23rd October 1931, at Brahmonbaria, (Tippera), in spite of the unhappy incident which took place with the sudden death of the Professor Maulvi Abdul Latif Sahib, Amir of the Bengal Provincial Ahmadiyya Association, (may his soul rest in peace, *Amen!*). Almost all the leading member of the Association assembled there, and, besides delivering lectures on different vital matters of the age, they discussed and adopted the Five Years' Tabligh (propagation) Programme for Bengal.

The Bengal Female Ahmadiyya Conference also held its sitting on the 23rd, and discussed how they could better help the Propagation of Islam and bring about a complete regeneration for the uplift of the country women in general Muslims in particular.

NOTES

Amazing Divorce Law in Spain.

A Reuter message from Madrid (Spain) states :—

“One of the most startling pieces of social legislation in European history was passed by the Cortes on the 6th October 1931, when Article 41 of the new constitution, dealing with divorce, was adopted by the House.

“The Article declares that marriage is based on equal rights and is dissoluble by mutual consent or on request of either party if just cause is shown.

“Parents are under obligation to maintain and educate their children, both those born in or out of lawful wedlock. The State will undertake obligations towards abandoned children. No distinction may be made between legitimate and illegitimate children.”

It can be noted from this that although under the continued anti-Islamic propaganda by the Christian Missionaries, the West is averse to the sacred teachings of Islam, yet it is being forced by the circumstances to stand by them in order to lead a progressive and happy life in the world. The ultimate and everlasting blessings of God could be ensured for the West if she could enter the fold of Islam and benefit by all its teachings.

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